

SEP 26 '33M

INDEXED

# HISTORICAL MAGAZINE

OF THE  
PROTESTANT EPISCOPAL CHURCH

---

## CONTENTS

*bishop, 1742-1815*  
**Samuel Provoost—First Bishop of New York**

*E. Clowes Chorley*

**Bishop Seabury Sesqui-Centennial**

*Evelyn A. Cummins*

**The Church in the Republic of Texas**

**Documentary History of the American Church**

*Compiled by the Editor*

**Archives of General Convention**

---

PUBLISHED QUARTERLY

**JUNE  
1933**

**PER COPY  
\$1.25**

# HISTORICAL MAGAZINE

## OF THE PROTESTANT EPISCOPAL CHURCH

PUBLISHED WITH THE APPROVAL OF A JOINT  
COMMITTEE OF THE GENERAL CONVENTION AND  
UNDER THE AUSPICES OF THE CHURCH HISTORICAL SOCIETY

---

### EDITOR

E. CLOWES CHORLEY, D. D., L. H. D.  
Garrison, N. Y.

### TREASURER

G. MACLAREN BRYDON, D. D.  
110 West Franklin Street  
Richmond, Va.

### ASSOCIATE EDITORS

JAMES ARTHUR MULLER, PH. D.  
Cambridge, Massachusetts

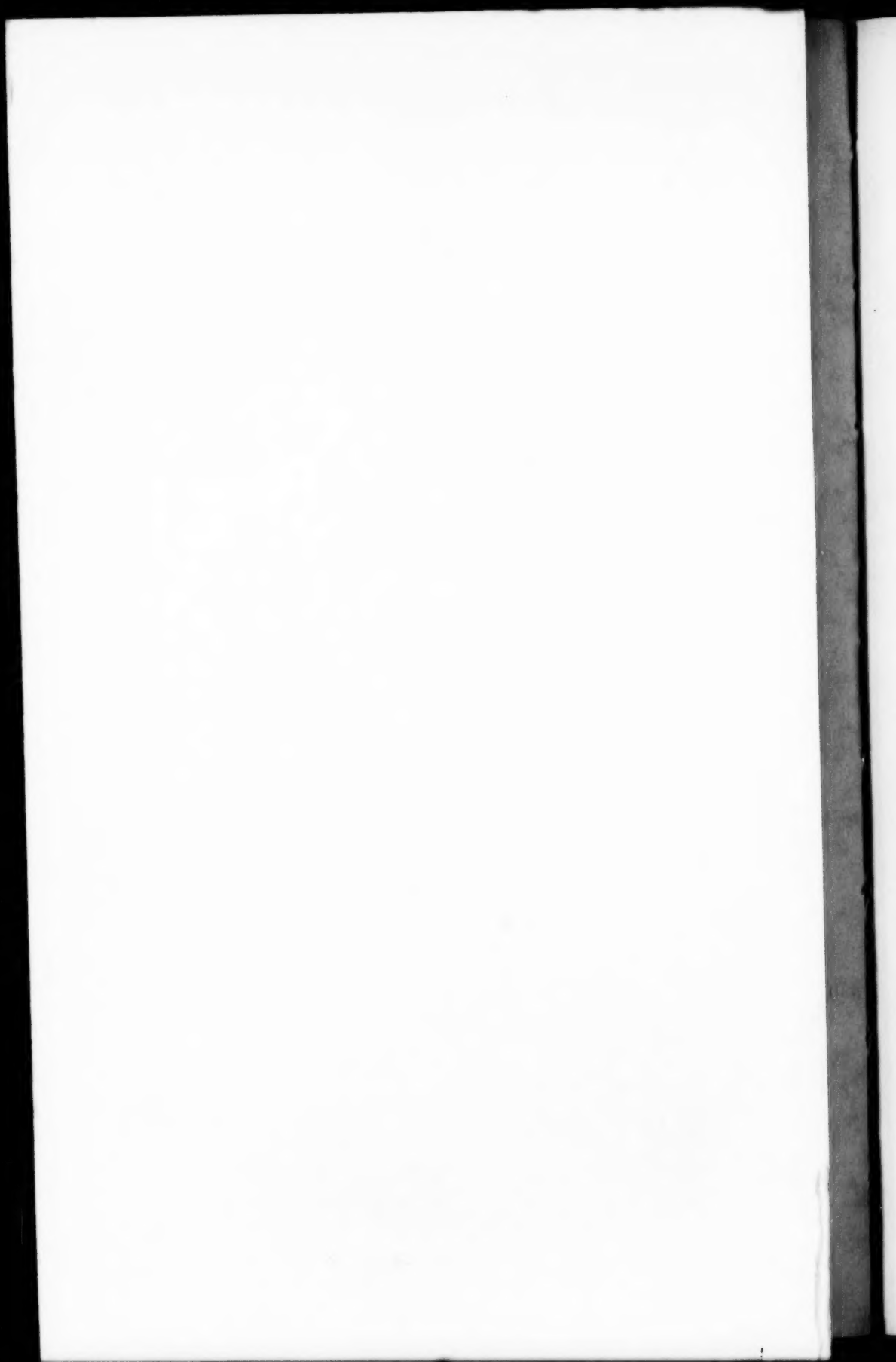
WILLIAM A. R. GOODWIN, D. D.,  
Williamsburg, Virginia

EDGAR LEGARE PENNINGTON  
Ocala, Florida

*Notices*—The editors are not responsible for the accuracy of the statements of contributors. All communications, including manuscripts and books and pamphlets for review, to be addressed to HISTORICAL MAGAZINE, Garrison, N. Y.

*Subscription*—Four Dollars per year. Checks should be drawn payable to HISTORICAL MAGAZINE and mailed to G. MACLAREN BRYDON, Treasurer.







# Historical Magazine of the Protestant Episcopal Church

---

VOL. II

JUNE, 1933

No. 2

---

## SAMUEL PROVOOST FIRST BISHOP OF NEW YORK

*By E. Clowes Chorley*

### I.

THE Church had been established in New York one hundred and twenty-three years before she succeeded in obtaining the Episcopate. Save for the last four years of this period the Province was under the jurisdiction of the Bishop of London, who functioned through a Commissary. Appeal after appeal was made to the mother Church of England for a bishop "to visit the several churches, ordain some, confirm others, and bless all," but without success. Powerful political influences, both in the colonies and in England, were opposed to the introduction of Episcopacy in America, and they found an effective ally in the religious apathy of the times. The most effective opposition came from the Puritans. Their attitude was rightly divined by Lord Chatham when he said, "Divided as they are, into a thousand forms of policy and religion, there is one point on which they all agree; they equally detest the pageantry of a king, and the supercilious hypocrisy of a Bishop." Every effort to break down this opposition failed. The outbreak of the War of the Revolution shelved the question for the time, and the recognition by Great Britain of the Independence of the United States cut off the American Church from the Church of England.

For four years the Church in New York was without an official head. Each parish was a law unto itself, and there was no possibility of enforcing discipline; no one to confirm, or to ordain candidates

for Holy Orders. The same condition prevailed in the Church throughout the United States, save in Connecticut, Bishop Seabury having been consecrated Bishop of that diocese in Scotland in the latter part of 1784.

The first attempt to organize the Church in what was to become the diocese of New York was the convening of a Convention of clergy and laity which met in the city of New York on Wednesday, June 22nd, 1785. There were present five clergymen and eleven laymen, eight parishes being represented. The Rev. Samuel Provoost was elected president. After the election of deputies to the General Convention appointed to meet in Philadelphia in September, the convention adjourned to meet at the call of the President "at such time and place as he shall deem most conducive to the interest of the Church."

At the aforesaid meeting of the General Convention it was determined to request the authorities of the Church of England "to confer the Episcopal character on such persons as shall be chosen and recommended to them for that purpose from the Conventions of this Church in the respective States."\* It further resolved "That it be recommended to the said Conventions that they elect persons for this purpose."

In accordance with this recommendation a second Convention of the diocese of New York was held in St. Paul's Chapel, in the city of New York, on Tuesday, May 16, 1786. Seven parishes were represented. After receiving the reports of the General Convention the session was adjourned to the second Tuesday in June. The record of the following day runs: "In compliance with the directions of the General Convention, *Resolved*, That the Reverend Mr. Provoost be recommended for Episcopal consecration."†

Samuel Provoost came of an old Huguenot family which migrated to New Amsterdam in 1642. The son of John Provoost and Eve Rutgers, he was born in New York City on February 26, 1742, and was baptized in the Dutch Reformed Church by Dominie Du Bois. After passing through school he entered King's College, then housed in a frame building in the yard of Trinity Church. He graduated at the first Commencement of 1758, the youngest of the class; likewise the head. It was the custom in that day for men of position in New York to send their sons to one of the English universities, and in 1761 young Provoost sailed for England and entered as a Fellow Commoner at Peterhouse College, Cambridge. There he attained distinction as a linguist. To an accurate knowledge of Hebrew,

\**Journals of the General Convention, (Perry's edition), 1785, p. 25.*

†*Journal of the Convention of the Diocese of New York, 1786, p. 9.*

Greek and Latin, he added French and Italian. In April, 1765, he writes his father, "I can get my degree and Commendamus here whenever I please; nothing but being too young for Orders could prevent my returning home next summer."

From this letter it is evident that, though baptized in the Dutch church, he had determined to enter the Anglican ministry. It is not difficult to determine some of the influences which led him to this conclusion. King's was a Church college, and the President, the Rev. Dr. Samuel Johnson, was one of the group of Yale men whose adherence to Episcopacy shook New England puritanism to its very foundations. Cambridge was predominantly Anglican, and in Provoost's youth there was in New York in the Dutch church a decided drift to the Church of England.

So Samuel Provoost was ordered Deacon in the Chapel Royal of St. James' Palace, London, on February 23rd, 1766, by Richard Terrick, Bishop of London. He was advanced to the priesthood on Palm Sunday, March 23rd, by Edmund Kean, Bishop of Chester, in King's Chapel, Whitehall. His marriage followed almost immediately. On June 8th, he was married in St. Mary's Church, Cambridge, to Maria, daughter of Thomas Bousefield, an Irish landowner and banker, and the sister of his friend and fellow-student at Peterhouse. He returned with his bride to New York in the autumn of 1766.

On December 23rd of that year Mr. Provoost was appointed one of the Assistant Ministers in Trinity Parish, New York, "to officiate in his turn at the several churches on the Lord's Day and at Prayers on Week Days when requested by the Rector." His stipend was fixed at £200 per annum. At that time Trinity was the only parish in the city, having two Chapels—St. George's, in Beekman Street, and St. Paul's, which had just been opened for divine service. The rector of the parish was the Rev. Dr. Samuel Auchmuty, and the other two Assistant ministers were the Rev. Dr. John Ogilvie and the Rev. Charles Inglis.

In 1769 Mr. Provoost obtained an extended leave of absence to visit England on private business. On resumption of his work in Trinity parish he encountered difficulties which eventually resulted in his retirement from active ministerial service for a term of years. The difficulties were partly theological and partly political.

From contemporary sources it may be gathered that Mr. Provoost was not an attractive preacher. President Duer, who knew him well, says,

"He read the noble Liturgy of his Church with critical accuracy without impairing the devotional spirit it is so well

calculated to excite. As a preacher he was not so happy. Although his enunciation was distinct as well as forcible, yet his sermons were delivered so emphatically—*ore rotundo*, that the exertion this induced, together with his plethoric habit, rendered the public services of the Church tedious and laborious to himself and to his hearers. But it is by no means certain that these circumstances did not tend to the improvement of his sermons by rendering them shorter.”\*

Provoost's theology was typical of the Anglican theology of the day, distinguished for anything but warmth. The unpardonable sin was to display anything suggesting fervor. Enthusiasm was dreaded quite as much as sin. Mr. George Rapelye, one of his contemporaries, said of him, “He did not belong to the straitest sect of theologians, nor was his religion characterized by any great fervor; both his theology and his standard of Christian character were probably about the same as generally prevailed in the Established Church of England at that day.”†

His fear of anything like religious enthusiasm was accentuated by the fact that it was obviously manifesting itself in certain religious circles in New York. Near by Trinity Church was the little John Street Methodist Chapel, which had been started by a group of Irish emigrants. Three years after his ordination the first itinerant Methodist ministers arrived in the United States and one of them was stationed in New York. The fiery preaching of Francis Asbury started a revival in the city which recalled the best days of John Wesley. Fuel was added to the flame by the advent in New York of George Whitefield, whose flaming evangelism aroused what became perilously near religious frenzy.

Provoost was so alarmed that he went to the other extreme, and thereby alienated some of his hearers. In a letter written about this time he says,

“I should think my situation perfectly agreeable, if it were not for the bigotry and enthusiasm that generally prevail here among people of all denominations. Even the Church, particularly the lower members of it, is not free from the general infection. As I found this to be the case, I made it a point to preach the plain doctrine of religion and morality in the manner I found them enforced by the most eminent divines of the Church of England. This brought an accusation against me by those people that I was endeavoring to sap the foundations of Christianity, which they imagined to consist in the doctrines of absolute predestination and reprobation, placing such unbounded confidence in the merits of Christ as to think their own en-

\*Duer. *Reminiscences of an Old New Yorker*, p. 16.

†Sprague. *Annals of the American Pulpit*, Vol. V., p. 244.

deavours quite unnecessary, and not the least available to salvation; and consigning to everlasting destruction all who happen to differ from them in the most trivial Matters. I was, however, happy enough to be supported by many of the principal persons in New York."\*

The difficulty was enhanced by Mr. Provoost's political views, of which he made no secret. He was an ardent Whig, while his clerical colleagues and many of the leading laymen of the parish were devoted loyalists. Long before the War of the Revolution the movement which resulted in the Declaration of Independence was quietly gathering momentum, and Mr. Provoost gave it his unreserved support both in public and in private. Preaching in the pulpit of Trinity Church on one occasion, he said,

"We are fighting for our laws and for our liberties, for our friends, families and country. May the guilty be prevailed upon to repent of their sins, and the righteous persevere in their integrity. May He grant understanding to our counsellors and teach our senators wisdom. May He inspire with steadiness and unanimity, with conduct and bravery our fleets and armies, and may the blessing of heaven attend us in all our just and lawful undertakings, and finally, may we be favoured in due time with a safe, honourable and advantageous and lasting peace and tranquility. Then will our trade revive and flourish, our fields yield their increase, and there will be no complaining in our streets; then will the divine protection be the glory of our land, and upon that glory there will be a defence."†

Such plain speaking aroused hostility. In October, 1769, a motion was made in the Vestry of the parish to dispense with the services of Mr. Provoost, the ostensible reason recorded being "the insufficiency of the Corporation funds to support him." At the next meeting the Vestry temporised and resolved "That Mr. Provoost be continued, and paid by what can be raised by subscription only," and a committee was appointed to collect the subscriptions. The expedient was foredoomed to failure. The committee found that while some members of the parish were willing to contribute to Mr. Provoost's support, others would cancel their subscriptions for the stipends of the other two Assistant Ministers if Provoost remained. The committee therefore reported that "they were discouraged from prosecuting said subscriptions." Frankly recognizing the situation, Mr. Provoost resigned on May 21, 1771, and retired to the country.

\**Dix. History of the Parish of Trinity Church in the City of New York, Vol. ii., p. 36.*

†*MSS. Sermon.*



He settled on a small estate at East Camp, in Dutchess County, where he had for near neighbors Walter and Robert C. Livingston, both of whom had been fellow students at Cambridge. He usually addressed his letters from "Camp, Manor of Livingston."

There he remained for fourteen years, farming for a living, and botanizing and reading for recreation. His letters bear witness to extensive reading. Writing to his brother-in-law, Benjamin Bousefield, he says, "I received with pleasure the books you sent me by Captain Lawrence. They afford me the most agreeable amusement in my country retirement. Dalrymple has set the period he treats of in a clearer light than any person before him and made some most interesting discoveries unknown to previous historians. Lord Chesterfield had always the character of one of the politest writers and best-bred persons of the age. His letters show him, at the same time, the tenderest of fathers and most amiable of men." At East Camp Provoost pursued his favorite study of Botany and compiled an exhaustive index to Banshin's *Historia Plantarum*, in addition to translating some of his favorite hymns into German, French and Latin.

The statement, that during his retirement, Mr. Provoost "when souls were famishing and perishing for the bread of life, could find it in his heart to spend his days and years in study, withdrawn from all ministerial duty, at his country seat on the Hudson" is both unfortunate and unjust; the more so because it has been extensively reproduced. It should be remembered that the opportunities to officiate in the services of the Church were very limited at that time. Prior to 1774 there were but three Episcopal churches in Dutchess County—Trinity, Fishkill; St. Philip's Chapel, in the Highlands, and Christ Church, Poughkeepsie. Of these, St. Philip's was closed during the War, and in 1776 Trinity was in "a delapidated and neglected condition, unfit for use." When the Provincial Convention met within its walls it was without seats or benches, and fouled by doves.\* There is full proof that Mr. Provoost officiated as opportunity offered. On Christmas Day, 1774, he preached the sermon on the occasion of the opening of Christ Church, Poughkeepsie, taking as his text, Luke VII, 5: "For he loveth our nation, and he hath built us a synagogue."† Other records show that he preached at Albany, Catskill and Hudson, and he himself writes, "I lately performed the funeral ceremony over the Judge's father and the eldest daughter of Colonel Peter Livingston, a very amiable girl about fifteen years old."

The fourteen years at East Camp were, for the most part, years of straitened circumstances. So long as the British were in possession

\*Ladd. *Founding of the Church in Dutchess County*, p. 25.

†Reynolds. *Records of Christ Church*, p. 45-6.

of New York City his property there was in the hands of the enemy. In his correspondence he speaks from time to time of being "pestered for money." In a letter to a trusted friend he writes,

"I have no salary or income of any kind; the estate which formerly supported me having been in the hands of the enemy ever since they took possession of New York. The place on which I live is so far from maintaining my family, that I am now in debt for the greatest part of the wheat they have consumed since the beginning of the war. Besides selling part of my furniture, &c., and running in debt for various necessities, I have, from time to time, borrowed money of my friends to considerable amount. My mother and family are refugees from the city, and nearly in the same situation with myself; and I am prevented by the constitution of the State, and canons of the Church, from entering into any secular employment."\*

He nevertheless steadfastly refused any preferment either in the Church or the State. His political friends did not forget him in his retirement, and many attempts were made to enlist his active service in the patriotic cause. His name headed the list of delegates to the Provincial Congress, but he declined to serve, and he likewise declined the invitation to preach before the Convention of 1776, though he took occasion to express his conviction of "the justice of the cause." The following year he was elected chaplain of the first Constitutional Convention of the State of New York, which met at Kingston. The records show that "Mr. Provoost, for sundry reasons, is under the necessity of declining the honour of serving as Chaplain to the Convention." The "sundry reasons" are set forth in a letter printed in Norton's *Life*: he writes,

"In the beginning of the present war, when each province was endeavouring to unite the more effectually to oppose the tyranny of the British court, I remarked with great concern, that all the Church clergy in these northern States, who received salaries from the society, or emoluments from England, were unanimous in opposing the salutary measures of a vast majority of their countrymen; so great a harmony among the people in their particular circumstances pretty clearly convinced me that some, at least, were biassed by interested motives. As I entertained political opinions diametrically opposite to those of my brethren, I was apprehensive that a profession of these opinions might be imputed to mercenary views, and an ungenerous desire of rising on their ruin. To obviate any suspicions of this kind, I formed a resolution never to accept of any preferment during the present contest; although as a private person I have

\*Norton. *Life of Bishop Provoost of New York*, p. 44-5.

been, and shall always be, ready to encounter any danger that may be incurred in the defence of our invaluable rights and liberties."\*

This was no empty boast. Though refusing all positions of profit, Mr. Provoost spared no effort to advance the cause of liberty. He wrote the prayers used at the Convention of 1776, and once placed himself at the head of a party of armed men to repulse a threatened attack on his property by British soldiers.

The same policy was pursued in reference to preferment in the Church. In 1777 it was reported to the Vestry of St. Michael's Church, Charleston, South Carolina, that "a Mr. Provoost would come out on proper application," he was called to be rector of that historic parish. In declining the invitation he wrote,

"Sir,

I embrace the earliest opportunity to acknowledge the receipt of your polite and obliging letter and to give you as candidly as I can my principal reason for declining the very advantageous offer that you hold out to me. In the beginning of our present disputes when each province was endeavouring to unite the better to oppose the Tyranny of the British court I remark'd with great concern that all the clergymen of the Church in these northern states who received salaries from the Society,† or any emolument from England, were unanimous in opposing the measures of a vast majority of their countrymen, so great a harmony amongst people in their particular circumstances pretty clearly evinced that some at least were biass'd by interested views. As I had no pecuniary connection with old England, and entertained political opinions quite opposite to the rest of my Brethren, I was apprehensive that a profession of these opinions might be imputed to mercenary motives, and an ungenerous desire of rising upon their ruin. To obviate any suspicions of this kind *I formed a resolution never to accept* of any preferment during the present contest, though as a private person I have been and shall always be ready to encounter any danger that may be incurred in defence of our rights and liberties.

In consequence of this resolution I lately refused (when apply'd to by the Convention) being appointed Chaplain to this State, and now must return a negative to the application of the Vestry of St. Michael's though with the greatest reluctance. From the general character of the People and other circumstances there is no part of America in which I promise myself greater happiness than South Carolina. It may perhaps be weakness in me to sacrifice my interest thro' fear of undeserved censure, but it is a weakness I find my-

\*Norton, p. 43-44.

†Society for the Propagation of the Gospel in Foreign Parts.



self incapable of overcoming, and I shall think myself happier to live with studious economy on a trifling fortune than to accept of any preferment which I might be thought to have acquired by any low design or artificial conduct.

If we are blessed with success in this war, as there is the greatest reason to think we shall be, I am confident that America will be supplied with Clergymen from England, who will be an honour to the Church in this country. I can't help giving a paragraph from the letter of a gentleman of singular merit and eminence in the University of Cambridge dated so long ago as August 21, 1774.

"Perhaps," he says, "your sentiments and mine do not intirely agree with respect to American affairs, whatever yours be, I have no doubt they are the result of conviction, mine have long been intirely on the side of Liberty, and it is with Horror that I look upon all the proceedings of this country from ye stamp act to the conclusion of the scheme so clearly to my Apprehension manifested in the infamous Quebec bill. I carry the affair still further, as a well wisher to this Island I hope that unanimity and resolution blended with calm discretion may attend the counsels of ensuing congress, and if force be attempted that success may attend the struggles of men contending for their most valuable rights. The eyes of men seem now to be opening a little in this country, the Bishop of St. Asaph's Discourses and a little tract addressed to Protestant dissenters, the second part of which treats of American affairs, have conduced much to enlarge our idea upon this subject . . . the Bishop of Carlyle is well and a friend to Liberty."

I hope what I have said may prove satisfactory to the gentlemen of St. Michael's whose kind intentions have impressed upon me the warmest sentiments of gratitude.

I shall always be happy to acknowledge how much I am

Dr Sir your most obliged

and very himble servant

To George Abbott Hall Esqre."\*

For the same impelling reason Dr. Provoost declined a call to King's Chapel, Boston, in 1782.

During these years of retirement at East Camp Provoost's old parish of Trinity Church passed through fire and water before it emerged into the wealthy place. During the American occupation of New York city the parish church and its two Chapels of St. George's and St. Paul's were closed for three months. Dr. Ogilvie's death in 1774 was shortly followed by that of the Rector, Dr. Auchmuty. In the great fire of 1776 Trinity Church was left in ruins, and Dr.

*\*The draft of this letter appears on the last page of one of Dr. Provoost's manuscript sermons, it being his custom to use the blank pages at the end of his sermons for all kinds of memoranda. This particular letter is drafted at the end of a sermon dated August 2, 1767.*

Inglis, who had succeeded to the rectorship, was attainted for treason and left the country. On November 25th, 1783, the British troops evacuated New York and Washington entered in triumph.

The Rev. Benjamin Moore was elected rector of Trinity, but his tenure was short. The "Whig Episcopalians," who were now in the saddle, were determined that so important a position should be filled by one who sympathized with their political views, and their thoughts turned at once to Mr. Provoost. Under date of December 3, 1783, a friend wrote him saying,

"I have to congratulate you most cordially on the happy alteration of affairs here. General Washington, with the American army, entered last Tuesday amid the joyful acclamation of thousands, with such decorum that no riot or disturbance ensued, as was expected. The tories who stayed behind on the Embarkation of the British remained quiet within their dwellings, and are still unmolested. You have a strong party here who will spare no exertions for you. They even talk of making you Bishop of New York, on the same footing that the Rev. Mr. Smith has lately been appointed Bishop of Maryland. This is the universal topic. In short, I am as sure something very handsome will be done for you, as I am of my own existence. There is to be a public meeting of the Whig Episcopalians this evening by notification. It is generally imagined that your name will be mentioned in their debates."\*

The writer was a true prophet. On the 2nd of February, 1784, Mr. Provoost returned to New York. Three days later the Vestry of Trinity parish notified Benjamin Moore that "The Reverend Mr. Provoost had been pleased, in compliance with our invitation, to take charge of the Episcopal Churches in this City, and we have delivered him the keys."† In this unconventional manner Samuel Provoost became rector of Trinity parish. The following Sunday morning he preached from the words, "Behold how good and pleasant it is for brethren to dwell together in unity," and he began his sermon thus: "So long a time has elapsed since I have had the opportunity of exercising this part of my profession, that I really rise with the greatest diffidence to speak before so respectable an audience." In his sketch of Bishop Provoost written by the late General Grant Wilson, the following reference is made to this historic occasion: "It happens that the joyous event was described to the writer in his youth by a venerable and ardent patriot who was present, and who said, 'It was a glorious occasion, and many friends of their country met that day for the first

\*Norton. *Life of Bp. Provoost*, p. 47-8.

†Diz. *History of Trinity Parish*, Vol. II., p. 17.

time in years. There were no rascally Tories present that morning.' " \* The year of Mr. Provoost's return to active ministerial service was a critical one for the American Church. Civil and ecclesiastical Independence went hand in hand. Reconstruction was as necessary for the Church as it was for the State, and for both the task was difficult and delicate. The Church was without bishops and the mere mention of corporate action aroused sharp suspicion. Connecticut acted quite independently in choosing a bishop, as did Maryland. Such conditions were fraught with grave danger. Advantage was therefore taken of a meeting held at New Brunswick to informally discuss the future organization of the Church. Mr. Provoost was not present, but he did attend a further meeting held in New York, and was a member of the committee appointed to draft a Constitution. The ultimate outcome was the creation of the General Convention.

The action of that Convention in applying to the Church of England for the consecration of bishops for America and recommending the Church in the various States to select such persons, has already been set forth. Certain difficulties were cleared away and an act of Parliament was passed authorizing the Archbishops to proceed to the desired consecrations.

At a meeting of the Convention of the diocese of New York held on September 20th, 1786, "A certificate, recommending the Reverend Doctor Provoost for Episcopal consecration, was signed by all the members present." † Pennsylvania had selected Dr. William White for its bishop just seven days before, and Virginia had chosen the Rev. Dr. Griffith. At an adjourned meeting of the General Convention held at Wilmington, Del., in 1786, the testimonials of these gentlemen were signed in the form directed by the English Archbishops.

The diocese of Virginia was too poor or too indifferent to defray the cost of Dr. Griffith's journey to England, but White and Provoost sailed on the British Packet, *Prince William Henry* on November 2nd, and landed at Falmouth just eighteen days later. Immediately proceeding to London, their arrival was chronicled in one of the London papers: "The Rev. Dr. Provoost and Dr. White arrived here a few days ago and have taken lodgings in Parliament Street, where they are visited daily by persons of the first rank and respectability." On their arrival in London they were presented to John Moore, the Archbishop of Canterbury, by John Adams, the American minister to the Court of St. James. The Archbishop expressed himself as satisfied with the testimonials, but some delay occurred while the *mode* of consecration was under discussion. While awaiting the event Dr. Provoost wrote his wife saying,

\* *Centennial History of the Diocese of New York*, p. 134.

† *Journal of Convention*, p. 11.

"The English papers have been premature in announcing our consecration. I expected we should have been the subject of frequent witticisms, but the following paragraph, which appeared in the *Herald*, is the only one I have met with:

'The ordination of the two American Bishops is an event concerning which the universities have formed strange conjectures. These new Right Reverends will, in the American device, restore the primitive fathers, and distinguish themselves with stripes.'"<sup>\*</sup>

The bishops-elect were presented to George III, who received them very graciously.

Many legal formalities had to be observed, for the government was extremely sensitive to American opinion. Finally the royal license was issued on January 25th, 1787, and the consecration set for the fourth of February. Two days before one of the London papers said,

"We are informed that the ceremony of consecrating the American Bishops will be privately performed at Lambeth next Sunday, after which they purpose immediately to set off for America to communicate the sacred effect of it to their brethren, that in future they may have no occasion to go so far from home to kindle their Episcopal torch."

The memorable service was held on Septuagesima Sunday, February 4th, in the private Chapel of Lambeth Palace. The consecrators were John Moore, Archbishop of Canterbury; William Markham, Archbishop of York; Charles Moss, Bishop of Bath and Wells, and John Hinchcliff, Bishop of Peterborough. London was strangely indifferent to the event. There were present the family of the Archbishop, together with members of his household, and the presence of the Rev. Dr. Jacob Duche, formerly rector of Christ Church, Philadelphia, was especially noted. The Rev. Dr. Charles Inglis, one time rector of Trinity Church, New York, and then a refugee in London, was detained by illness. Bishop White preserved an interesting account of the service. He wrote,

"Dr. Drake, one of the Archbishop's chaplains, preached; and Dr. Randolph, the other chaplain, read the prayers. The sermon was a sensible discussion of the long litigated subject of the authority of the Church to ordain rites and ceremonies. The text was, 'Let all things be done decently and in order.'—I Cor. xiv, 40. The discourse had very little reference to the peculiarity of the occasion. The truth was, as the Archbishop had told us on Friday, on our way to

<sup>\*</sup>Norton. *Life*, p. 66.

the Court, that he had spoken to a particular friend to compose a sermon for the occasion and had given him a sketch of what he wished to be the scope of it. This friend had just sent him information of a domestic calamity, which would excuse him from attendance; and the Archbishop was under the necessity of giving short notice to one of his chaplains."\*

It is interesting to note that Dr. Provoost seems to have made more of an impression on the London public than Dr. White. *The Daily Advertiser* said:

"By letters from America we are informed that Dr. Provoost, one of the newly consecrated American Bishops, is the most dignified clergyman in that country, being Chaplain to Congress, and rector of Trinity Church, New York, by far the most respectable living in the United States. This gentleman received his education at the University of Cambridge, was ordained in London 20 years ago, and is esteemed one of the greatest ornaments of his profession."

In contrast there may be quoted a paragraph from *The New York Packet* from its London correspondent:

"The American bishops do not take the style and title of Lord, or Lordship. According to their own request, they are directed to as Right Rev. Doctor, Bishop of &c., and addressed in the same style; neither have they yet submitted to the old hackneyed term, Father in God. Episcopacy is admitted in America, but it is simplified according to the original intention as much as possible."

The newly consecrated bishops sailed from Falmouth on February 15th. The passage was stormy, and at times perilous. Bishop Provoost was gravely ill, and for some days his life was in danger. After a voyage of fifty days they were brought to the haven where they would be and landed in New York just as the church bells called the faithful to the joyous services of Easter Day.

With the consecration of White and Provoost the American church had three bishops, the traditional number necessary to transmit the succession. The situation, however, was not free from difficulty. Many doubted the wisdom of the Scotch consecration of Seabury; others—and among them Provoost—questioned its validity. Doubtless due to his influence, the Deputies from the diocese of New York to the second General Convention were "instructed not to consent to any act that may imply the validity of Dr. Seabury's ordinations."† Naturally, this was resented by Bishop Seabury, and he

\*White. *Memoirs of the Church*, p. 157.

†*Journal of Convention*, 1786, p. 9.



absented himself from the General Convention until it was finally and generously settled.

Nor was this the only difficulty in the way of corporate union. From the outset the General Convention recognized the principle of equal lay representation in the councils of the Church. This principle was not acceptable either to the Connecticut clergy or to their bishop, with the result that Connecticut was not represented in the early General Conventions. Bishop White acted as mediator and effected a reconciliation between Provoost and Seabury. Three months after the adoption of the Constitution of the United States, the General Convention convened in Philadelphia. White was the only bishop in attendance, Provoost being "detained by illness." The way for Seabury's return was paved by the passage of a resolution by the Convention that "the consecration of the Right Rev. Dr. Seabury to the Episcopal office is valid." Adjournment was taken to September 29th, at which time Bishop Seabury appeared and "produced his Letters of Consecration to the holy office of a Bishop in this Church."\* They were read and duly recorded. As a result of conference Connecticut yielded on lay representation, and won for the Bishops the right to originate legislation and the power of veto. The Constitution was adopted and the American Book of Common Prayer authorized. This done, Bishop Seabury and the New England deputies signed the Constitution and "took their seats as members of the Convention." Thus equipped, the Church turned to the task of strengthening her cords and lengthening her stakes.

The first diocesan convention over which Dr. Provoost presided as bishop was held in St. Paul's Chapel, New York, on November 6, 1787. There were present six clerical and twenty lay delegates. The diocese had then no constitution, no canons and no Rules of Order. Hence it gravely proceeded to elect its own bishop as presiding officer. The record then runs, "The Right Rev. Bishop Provoost communicated to the Convention testimonials of his consecration, from his Grace the Archbishop of Canterbury, which were read."† On the third day a welcome was accorded the bishop, which, though somewhat belated, was carried out with a degree of formality. The members of the Convention proceeded to the bishop's house, and escorted him to the Chapel. The procession moved in this order:

The Charity Scholars  
Members of the Church  
Gentlemen of the Vestry of Trinity Church

\**Journal of General Convention*, (Perry edition), p. 93.

†*Journal*, p. 14.

Lay delegates of the Convention  
The Bishop and clergy.

Arrived at St. Paul's, an anthem was sung by the Charity Scholars. After Morning Prayer—so the Journal runs—"the Convention assembled in the front of the desk, and the Secretary, in their name addressed the Bishop as follows:—

*Right Reverend Sir,*

We, the Clergy and Laity, representatives of the Protestant Episcopal Church, now assembled in Convention, beg leave to address you on this solemn occasion, with sentiments of duty and unfeigned respect. After having successfully accomplished the great object which you had in view, we congratulate you on your return to your native city, safe from the hazards of a long and tempestuous voyage, and in a great measure restored to health from a painful and dangerous illness.

While we express in terms of warmest gratitude, the high obligations we are under to the English Bishops for their paternal interposition in our favour, we beg leave to present to you our hearty thanks for your compliance with our desires; and thus through many difficulties and sufferings, rendering our Church complete in all its parts.

This propitious event, so long and ardently wished for, forms an important era in the history of our Church. We are now by Divine Providence placed in such a situation, that a regular succession of the ministry may be continued to us and our posterity, without being reduced to the necessity of applying to a distant land.

Justly reposing the highest confidence in your integrity and piety, your love of peace and order, and in your unremitting endeavours for the advancement of true religion and virtue, we rejoice that the distinguished honour of filling one of the first Episcopal chairs in these United States, hath been conferred on a character so truly estimable; and we trust, that we, and those whom we represent, shall never fail to render you all due support, respect, and reverence.

May it graciously please the Almighty Ruler of the universe, so to bless your ministrations, that a firm foundation may be laid for the peace and prosperity of our Church, which shall remain unshaken to the latest ages. And may you, Right Reverend Sir, long continue in the discharge of your sacred office, an example for our imitation, and an ornament to our holy religion; and may we, and all those committed to your pastoral charge, derive from your ministrations a benefit which will be of everlasting duration: so that when we are called to answer for our actions, we may give an account with joy; and remain ever one flock, under one shepherd *Jesus Christ*, the Bishop of our souls."

To this Address Bishop Provoost replied as follows:

*Reverend and Most Dearly Beloved,*

This affectionate address, your obliging congratulations on my return to my native city, and on the recovery of my health, and above all your assurances of support in my ministrations, I receive with the utmost satisfaction and thankfulness.

The object of my late mission being the independence of our Church, and a regular succession of the ministry, was of such magnitude, that its happy accomplishment cannot fail of inspiring all its members with the highest gratitude to Almighty God, and to all who under Him, have by their good offices contributed to its success. To the English Bishops particularly, we are under indelible obligations, and I cordially unite with you in a public testimony of their benevolent and paternal exertions in our favour. Whenever we shall reflect on this important era in the history of our Church, they must be remembered with honour and reverence.

Let us, my beloved friends, zealously strive to make due improvement of the spiritual privileges which we now enjoy. Let our faith be sincere, and our lives unblemished, as our doctrine and worship are pure and holy, and GOD will continue to shower down His blessings upon us and our Church, with a bountiful hand."

"May you, my Reverend Brethren, aided by His gracious Spirit, continue to be watchful shepherds of the flocks committed to your charge, and maintain the doctrines and discipline of this excellent Church, with constancy and zeal; and at the same time with candour towards those who differ from us in religious opinions, that our moderation may be made manifest, and we may joyfully contribute to that peace, and love, and charity, which are so strongly enforced in the Gospel of our blessed Redeemer.

Deeply sensible of my own imperfections, I feel with solicitude the weight of the important office to which I am consecrated. I rely on the grace of GOD, to enable me to discharge my pastoral duties with fidelity, to be instrumental in promoting true religion and virtue, in governing this Church in peace and unanimity, and laying a sure foundation for its lasting prosperity; that thus, through His divine protection, your expectation of my usefulness, may not be disappointed.

And, now unto GOD's gracious mercy and protection I commit you; the Lord bless you and keep you, the Lord make His face to shine upon you, the Lord lift up His countenance upon you, and give you peace both now and evermore."\*

After this happy interlude the Convention completed its adoption

\**Journal of Diocesan Convention, 1787, p. 17ff.*



of a Constitution and Canons. Among the noteworthy acts was the election of a Standing Committee "to advise with the Bishop in all matters in which he may think proper to consult them."\*

Provoost entered upon his episcopate in the day of small things. The diocese embraced the entire State. The number of clergy was lamentably small. The first official "Register of the Clergy of the Protestant Episcopal Church in the State of New York" appears in the Diocesan Journal of 1791. It reads as follows:

"The Right Rev. Samuel Provoost, D. D., Bishop of the Protestant Episcopal Church, in the State of New York, and Rector of Trinity Church, in the City of New York, ordained Deacon, by the Bishop of London, on the 23rd of February, 1766. Ordained Priest, by the Bishop of Chester, on the 25th day of March, 1766; and consecrated Bishop, by the Archbishop of Canterbury, on 4th day of February, 1787.

Rev. Jeremiah Leaming, D. D., ordained Deacon by the Bishop of Llandaff, on the 5th day of June, 1748. Ordained Priest, by the Bishop of Winchester, on the 19th day of June, 1748.

Rev. Abraham Beach, D. D., Assistant Minister of Trinity Church, in the City of New York, ordained Deacon, by the Bishop of Llandaff, on the 17th day of May, 1767. Ordained Priest, by the Bishop of London, on the 14th of June, 1767.

Rev. Benjamin Moore, D. D., Assistant Minister of Trinity Church, in the City of New York, ordained Deacon, by the Bishop of London, on the 24th day of June, 1774. Ordained Priest, by the same Bishop, on the 29th day of June, 1774.

Rev. Thomas L. Moore, A. M., Rector of St. George's Church, South Hempstead, ordained Deacon, by the Bishop of London, on the 24th day of September, 1781. Ordained Priest, by the Bishop of Chester, on the 24th day of February, 1782.

Rev. Thomas Ellison, A. M., Rector of St. Peter's Church, Albany, ordained Deacon, by the Archbishop of York, on the 7th of July, 1782. Ordained Priest, by the Bishop of Durham, on the 19th day of September, 1784.

The Rev. Richard C. Moore, Rector of St. Andrew's Church, Staten Island, ordained Deacon, by the Right Rev. Samuel Provoost, Bishop of the Protestant Episcopal Church in the State of New York, on the 15th day of July; and Priest, on the 22nd day of October, 1787.

Rev. Daniel Foote, A. M., Rector of the United Episcopal Churches at Rye and White Plains, ordained Deacon, by the Right Rev. Samuel Seabury, Bishop of the Protestant Episcopal Church in the State of Connecticut, on the 11th day of June; and Priest, on the 22nd day of October, 1788.

\**Journal of Diocesan Convention, 1787, p. 17.*

Rev. George H. Spierin, A. M., Rector of the United Churches of Newburgh and Wallkill, ordained both Deacon and Priest, by Bishop Provoost, in the month of July, 1788.

Rev. Elias Cooper, Rector of the Church at Philipsburgh, ordained Deacon, by Bishop Provoost, in the month of June; and Priest, on the 11th day of the same month, 1790.

Rev. Andrew Fowler, Rector of the Church at Oyster Bay, ordained Deacon, by Bishop Provoost, in the month of June, 1789; and Priest, on the 11th day of the same month, 1790.

The Rev. Theodosius Bartow, Rector of the Church at New Rochelle, ordained Deacon, by Bishop Provoost, on the 27th day of January; and Priest, on the 19th day of October, 1790.

Rev. William Hammel, Rector of the United Churches at Jamaica, Newtown and Flushing, ordained Deacon, by Bishop Provoost, on the 27th day of January; and Priest, on the 19th day of October, 1790.

Rev. Elijah D. Rattoone, A. B., Minister of the Church at Brooklyn, ordained Deacon, by Bishop Provoost, on the 10th day of January, 1790.

Rev. Thomas F. Oliver, A. M., Rector of the United Churches at Johnstown and Fort Hunter, ordained Deacon and Priest, by Bishop Seabury.

The aforesaid fifteen men, including the bishop, made up the clergy of the diocese more than three years after the consecration of Provoost. Of the fifteen, six had received ordination in England. In addition to these, the official list adds the following:

Rev. Mr. Bostwick, of Great Barrington, Massachusetts, officiates every third Sunday in the City of Hudson.

Rev. James Nicholls, of Sandgate, Vermont, officiates every third Sunday at Camden.

Rev. Daniel Barber, of Manchester, Vermont, officiates every third Sunday at Kingsbury.

Going back to 1787 when Provoost became bishop, there were two Episcopal churches open for worship in the city of New York: St. George's Chapel, in Beekman Street, and St. Paul's Chapel. The mother church of Trinity was a blackened ruin. Brooklyn had one church, St. Ann's; St. Andrew's was the only parish on Staten Island. On Long Island, Jamaica, Newtown and Flushing, were served by one minister, and the churches at Huntington, Brookhaven and Oyster Bay were cared for by a lay reader. Many of the older parishes outside the city were partially recovering from the effects of the War of the Revolution. Rye was re-organized in 1787; Bedford, the year before. North Salem resumed in 1792, and the same year the churches at Courtlandtown (Peekskill) and Philipstown (Garrison) were re-

opened. There were two parishes in Ulster County; two in active operation in Orange County; two or three in Dutchess; one at Hudson, in Columbia County, and one in Albany. North of Albany there were churches at Schenectady, Johnstown, Camden, Milton, Stillwater, New Stamford and Otsego. Beyond there stretched desert wastes. There were but few additions to the list of parishes during the Provoost administration. In the city of New York Trinity church was rebuilt and opened in 1788; Christ Church, Ann Street, was erected in 1793, and St. Mark's in the Bowrie, was added in 1799. Outside the city the churches at Ballstown and Duanesburgh were consecrated in 1793, and a church at Beekmantown was opened about the same time. Three years later four new parishes were admitted into union with the Convention—Stillwater, Milton, Waterford and New Stamford. Not until 1804 do parochial reports appear in the Journal, and prior to that time no formal report of official acts was made by the bishop. Unfortunately, the private Journal of Bishop Provoost has disappeared, and we are dependent upon casual mention made to the Convention.

At the second Convention of 1787 it is recorded that

"The Right Rev. Dr. Provoost expressed his satisfaction to the Convention, on account of the increasing state of the Church, and informed them, That he had ordained several persons—That he had lately made a visitation of several churches on Long Island, for the purposes of Confirmation; and hoped that the other churches here represented would be equally prepared for the reception of that sacred rite, as he intended to visit them next spring."\*

The following year he

"Expressed his satisfaction to the Convention, upon the prospect of the increasing prosperity of the Church in this State:—informed them that he had ordained several persons in the course of the last year:—that he had hitherto been prevented, by a multiplicity of other business, from visiting the congregations in distant parts of the State; but hoped that he should be able, before the next Convention, to carry his intention, with respect to the visitation of his diocese, into complete execution."†

The next mention is in 1791, when

"The Convention received notice from the Bishop, that since their last meeting, he had ordained the Rev. Mr.

\**Journal*, 1787, p. 24.

†*Journal*, 1788, p. 28.

Barber—that the Rev. Mr. Foote, the Rev. Mr. Oliver, and the Rev. Mr. Blakesly, were added to the number of the Clergy; and expressed his satisfaction upon the increasing prosperity of the Church in the northern part of the State.”\*

The following year he records the consecration of the Right Rev. Thomas J. Claggett, as Bishop of Maryland,† and the ordination of Mr. Harris, Mr. Ireland, Mr. Gardiner, Mr. Jackson Sands, and Mr. Ammi Rogers, (the two last now settled in this State) and the consecration of the church at Philipsburgh (Yonkers).‡ In 1793 mention is made of the consecration of a church at Duanesburgh, “erected solely by Judge Duane, at the expense of upwards of eight hundred pounds.”\*\*

The Journal adds,

“Bishop Provoost further informed the Convention, that he had consecrated a church at Ballston, and that he had there confirmed upwards of two hundred, and administered the Communion to above ninety persons, and was greatly pleased with the rapid growth and extension of that church. That he had also visited Poughkeepsie, and found that in the church of that place there had lately been an accession of some very valuable members.”††

There is no record of a Convention in 1795; no recorded report for 1796 and 1797, and for the three following years the Convention did not meet.

In spite of the meagerness of the official reports, contemporary sources bear striking witness to the extraordinary public interest in the services of Confirmation and Ordination. Writing in *The Gospel Messenger* in 1856, Bishop De Lancey said,

“In a recent Episcopal tour in Courtland county, in this diocese, I met, at the house of her son, Dr. R. C. Owen, the warden of Calvary Church, Homer, Mrs. Mary Owen, the widow of Dr. J. Owen, a native of the city of New York, born in 1774, whose maiden name was Mary Bell. She gave me an account, as an eye-witness, of the administration of the holy rite. She was then about fourteen years of age. His (Bishop Provoost) first Confirmation was held in St. Paul's Chapel—Trinity Church was then in ashes. More than three hundred persons were confirmed. The candidates occupied the body of the church below. The congregation were in the galleries. The Bishop addressed the candidates

\**Journal*, 1791, p. 42.

†*The first consecration of an American Bishop in the United States.*

‡*Journal*, 1792, p. 60.

\*\**Journal*, 1793, p. 67-8.

††*Journal*, 1793, p. 68.

from the pulpit before the Confirmation. Many aged persons were confirmed, some of them more than ninety years of age. She distinctly recollects two aged ladies led up to the altar by their coloured servants, who stood aside until the rite was performed, and then led their mistresses back to their pews. The Bishop was in his Episcopal robes. Among the clergy present, she recollects the Rev. Benjamin Moore, the Rev. Richard Channing Moore, and the Rev. Mr. Pilmore (Pilbury, she thought the name was). She does not distinctly remember the year, month, or day, but says it was warm weather, and not on Sunday, and she thinks in the same year in which the Bishop arrived from England."\*

This contemporary account has all the ear-marks of genuineness. The Bishop's first confirmation would naturally be in his own parish, and as soon as possible after his consecration. The large number of candidates is accounted for by the fact that it was the first time Confirmation had ever been administered in New York.

Even more interest was excited by ordinations. Bishop White, shortly after his consecration, wrote "We had determined never to ordain on Sunday, because of the concourse it brings." The same condition prevailed in New York. Bishop Provoost's first ordination took place in St. George's Chapel, on July 15, 1787, when Richard Channing Moore† and Joseph J. G. Bend‡ were ordered Deacons. *The Daily Advertiser* of the 17th contained the following account of the service:

"On Sunday last, in St. George's Chapel, in this city, Mr. Richard C. Moore and Mr. Joseph J. G. Bend were ordained Deacons of the Episcopal Church, by the Right Rev. Samuel Provoost, D. D., Bishop of said Church in this State. These gentlemen, according to the usage of the Church, are ordained Deacons with special permission to preach; and it is requisite they should continue Deacons for some time, previous to their admission into the order of Priesthood. The Chapel was unusually crowded, the ceremonies of Episcopal Ordination being novel in America. The solemnity of the occasion, the great good conduct which was observed through every part of it, and an excellent sermon, adapted to the present time, delivered by the Rev. Benjamin Moore, with an admired diction and eloquence peculiar to him, made a pleasing impression on the audience.

We cannot, on this occasion, but with pleasure reflect,

\*Norton. *Life of Provoost*, p. 132-33.

†Later Bishop of Virginia.

‡After his ordination Bend became assistant to Bishop White in Philadelphia, and in 1791 went to Baltimore as rector of St. Paul's Church. He was a noted leader of the High Church party.



that the Protestant Episcopal Church, in these States, is now perfectly organized, and in the full enjoyment of each spiritual privilege (in common with other denominations) requisite to its preservation and prosperity."

An even more elaborate account of the second ordination of the Bishop appeared in *The Protestant Churchman*. The service was held in St. Paul's Chapel on October 18th, 1787. The account reads thus:

"Columbia College was closed for the day. The President, Professors, and Students all attended at St. Paul's; and this, with the occasion, attracted a numerous audience. Here and there were to be seen venerable gentlemen in their large powdered wigs, and their gold-headed canes—such as the Rev. Dr. Livingston, Rev. Dr. Rodgers, Rev. Dr. Kunze, and other non-Episcopal clergymen of the city, who had been invited by the Rev. Dr. Beach, and were all personal friends of the Bishop. His early ancestors were French Protestants, who had fled from France after the massacre of St. Bartholomew in the year 1572. The Bishop himself was a native of this city, and was baptized in the Dutch Church in the Dutch language.

In his canonicals he read the Morning Prayer, and then left the reading-desk for an arm-chair within the railing of the chancel, and the Rev. George Wright ascended the pulpit. This divine was a native of Ireland, educated in Trinity College, Dublin, and having been admitted into the ministry, came out to this country. He was now Rector of St. Ann's Church, Brooklyn; and he took for his text, 'Behold, I send you forth as sheep among wolves: be ye therefore wise as serpents, and harmless as doves.' He expatiated on the origin and design of the Christian ministry, on the preached word, the right administration of the sacraments, and the succession of the ministry from the Apostles' time to the present, as constituting the only true Church. He admitted that sects had sprung up, but denied their validity; comparing them to the man who would convey an estate to another, when no title was vested in himself.

This boldness on the part of Mr. Wright made the Bishop restless and uneasy, lest Dr. Beach's invited clergy should take offence; but fortunately no notice was taken, except by Dr. Rodgers, who inquired of Dr. Beach, whether Mr. Wright was aware that Bishop Provoost had been baptized by Dominie Du Bois."\*

During his administration Bishop Provoost took official part in two notable services. As a tribute to his loyalty during the War of the Revolution the Bishop was chosen as chaplain to the United States Senate. It then became his duty to officiate at the religious service

\*Norton. *Life*, pages 130-31.

held in connection with the inauguration of General George Washington as President of the Republic. After the delivery of his inaugural address, the President "proceeded with the whole assemblage on foot to St. Paul's Chapel, where prayers suited to the occasion were read by Dr. Provoost, Bishop of the Protestant Episcopal Church in New York."

The other notable service was the consecration of the second Trinity Church, the first having been destroyed in the great fire of 1776. For eight years the gaunt walls, which the *Pennsylvania Packet* declared "had long been a source of terror to the inhabitants," had stood a silent witness of the former glory. In 1788 the work of re-building began. *The Daily Advertiser* of August 23rd contains the following account of the laying of the corner-stone:

"On Thursday at 12 o'clock, the foundation Stone of Trinity Church was laid by the Right Reverend Samuel Provoost, D. D., Bishop of the Protestant Episcopal Church of the State of New York. On the stone is the following inscription: To the *honour of Almighty God* and the *Advancement of the Christian Religion*. The first stone of this building was laid (on the site of the old, destroyed by fire in 1776) on the 21st day of August, A. D., 1788. In the 13th year of the *independence* of the *United States of America*. The Right Reverend Samuel Provoost, D. D., Bishop of New York, being Rector.

The Honourable James Duane Esqr  
The Honourable John Jay Esqr

Church Wardens.

The inscription was written by the Rev. Dr. Samuel Johnson, first President of King's College.

In accordance with the custom of the day, pews were sold by auction. The sale took place on March 2, 1790, Mr. Bleecker being the auctioneer. *The Daily Advertiser* of the following day announced that "The number of persons that attended the sale was very great, and such was the desire of having seats in that church, that many of the Pews produced more than Fifty Pounds. The whole amount of the sale was Three Thousand Pounds." The seat of the Federal government being then in New York, the Vestry ordered

"That a pew be appropriated for the use of the President of the United States, with a canopy over it, and properly ornamented. And that another pew, opposite to the President's, be set apart for the Governor of the State and members of Congress."

The Bishop was requested to wait on the President, and inform him

that the Corporation had agreed to offer him a pew in Trinity Church. Mr. Washington expressed appreciation of the courtesy and regularly attended either Trinity or St. Paul's during his residence in New York.

The church was solemnly consecrated to the worship of Almighty God on the Feast of the Annunciation, March 25th, 1790. Bishop Provoost officiated, and the sermon was preached by the Rev. Dr. Abraham Beach, Assistant Minister, from the text: "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place: this is none other but the house of God, and this is the gate of heaven." The President occupied his pew of state, and the kindly feeling existing between the Church and other Christian bodies in the city was evidenced by the presence of their ministers.

Outside Trinity parish the only extension of the Church in the city of New York during Bishop Provoost's active administration was the establishment of Christ Church and the erection of St. Mark's Church, on the old Peter Stuyvesant farm in the Bowrie. Prior to 1660 the Governor had there established his country seat, and around it had sprung up a small settlement, a little chapel being provided for its spiritual welfare. Later it was abandoned. In 1793 his great-grandson, Petrus Stuyvesant, offered twelve city lots for the erection of a church. The offer was accepted, and on St. Mark's Day, April 25, 1795, the corner-stone was laid by Bishop Provoost. Four years later, on May 9, 1799, the building was consecrated by the Bishop, the sermon being preached by the Rev. Benjamin Moore. The church was far out of town; as late as 1807 the rector reported the number of communicants as 60 to 70 in winter, and 120 and 200 in summer. Christ Church, Ann Street, was created in 1793 to provide a pulpit for the Rev. Joseph Pilmore, a former itinerant preacher under John Wesley in England, and, who after the War of the Revolution, had been ordained by Bishop Seabury. Failing to secure his appointment as one of the Assistant Ministers of Trinity parish, his friends incorporated for him a new parish—an act strongly resented by the Corporation of Trinity which feared the new church might claim a share in the revenues of the mother parish. The lay delegates from Christ Church were refused recognition in the Diocesan Convention year by year until 1802. Notwithstanding this fact, Dr. Pilmore continued to preach to crowds of people who were content with standing room in the church.

In 1797 a golden opportunity to promote Church unity was missed by the Bishop and the Convention. The Journal of that year states that

"The Rev. Dr. Moore communicated to the Convention a letter addressed to him by the Rev. Mr. Ellison, stating



that some Lutheran clergymen had, in the name and on behalf of the Consistory of the Lutheran Church in the State of New York, intimated to him a desire to have it proposed to this Convention that their Church might be united with the Protestant Episcopal Church in this State, and that their ministers might receive Episcopal ordination."\*

As far back as 1663 the Rev. Joannes Ernestus Goetwater had arrived in New York with "a commission from the Consistory at Amsterdam to act as pastor to the Lutherans at the Manhattans."† The Dutch had not learned religious toleration, and he was forbidden to preach and ordered to leave the Province. Under the English rule permission was given to send for a minister and build a church which was erected at the corner of Rector Street and Broadway. This building was destroyed in the fire of 1776, and the site was subsequently sold to Grace Church. The Diocesan Convention passed the following resolution concerning the overture:

*Resolved*, That the Rev. Dr. Moore, Rev. Mr. Ellison, and Rev. Mr. Rogers, be a Committee to meet such gentlemen of the Lutheran Church as may be duly appointed by their ecclesiastical authority to confer with them on this subject; and that, should it appear to the Conferees on the part of this Church proper and necessary to obtain the interposition of the General Convention for the accomplishment of this object, they shall be empowered, with the advice and consent of the Bishop, to make application, in the name of this Convention, to that body at its meeting in September next; and that they shall make a report of their proceedings to the next State Convention."‡

No mention is made of the matter in the Journal of the General Convention, and there is no record of a meeting of the Diocesan Convention for the years 1798, 1799, or 1800; neither is the subject mentioned in any subsequent convention.

(End of Part I)

\**Journal*, 1797, p. 86-7.

†*Disoway. The Earliest Churches of New York*, p. 102ff.

‡*Journal*, 1797, p. 86-7.

## BISHOP SEABURY SESQUI-CENTENNIAL

*By Evelyn A. Cummins*

THE first of a series of Bishop Seabury sesqui-centennial celebrations was observed on the Feast of the Annunciation, March 25, at St. Paul's Church, Woodbury, Connecticut. It was on this day, in the year 1783 that ten of the fourteen clergy of the State who had survived the ravages of the War of the Revolution met in what is now known as the Glebe House, Woodbury, to select a suitable person to go to England to secure the blessing of a "free and valid episcopate" for Connecticut, and through Connecticut, for the Church in the United States of America. That historic house has been carefully restored to its colonial simplicity, and is now visited by pilgrims from all over the country and from the lands across the seas.

St. Paul's Church, established in 1740, stands on the main street of Woodbury and is in an excellent state of preservation. The commemoration services were both simple and dignified. They consisted of a celebration of the Holy Communion, a sermon and words of greeting from representatives of other dioceses. Connecticut was represented by its three bishops: Chauncey B. Brewster, retired; Edward C. Acheson, diocesan, and Frederick G. Budlong, coadjutor. Bishop Hugh L. Burleson represented the Presiding Bishop then in the distant Orient, and Bishop William Thomas Manning came from the diocese of New York, where Dr. Samuel Seabury spent most of his ministry prior to his consecration as bishop. It was fitting that the venerable Bishop Brewster should be the celebrant. Bishop Manning read the epistle and Bishop Burleson the gospel.

At the beginning of the Revolution there had been twenty clergymen of the Church of England in Connecticut, but by 1783, they were reduced to fourteen in number with congregations. These men, like their congregations, had been more or less impoverished by the war, and that they must have been for many reasons subdued in spirit is apparent in the fact that they met to elect a bishop with the utmost secrecy. Not even the names of those who were present are known. No minutes of the meeting have been preserved. Presumably, the meeting was attended by the rector of Woodbury, the Rev. John Rutgers Marshall, as it was held in the house in which he lived.

The Rev. Abraham Jarvis of Middletown was present, for he was made the secretary of the group. No laymen were present.

The salaries of the missionaries in America had been withdrawn by the Society for the Propagation of the Gospel in Foreign Parts at the end of the Revolution, though some of them were given the chance to go further north to minister under the Society in jurisdictions of the Church of England. That the missionaries did not accept this offer, is a sign of their loyalty and abiding faith in America and in their life and work there, for it must have been a great temptation to some of them to think of an assured future and salary in an established Church.

There was at that time great fear of opposition in America towards the episcopate. The Church of England was far from popular in the early days of the Colonies and the Puritan Churches were particularly bitter toward the Church during and after the Revolution, fearing that members of it must be inherently opposed to the principles of liberty, as the Puritans conceived it. One historian tells us, "The whole body of the Puritans were determined to resist the introduction of bishops into America. They feared lest these might use all the authority of the Crown to destroy Puritanism and establish Prelacy." To what heights the feeling of the laity rose may be deduced from the fact that as late as 1787 some of the population of Pennsylvania threatened to throw Bishop White into the river when he returned from his consecration in England.

The Rev. Daniel Fogg, who was present at the Woodbury meeting, wrote to the Rev. Samuel Parker of Boston, later Bishop of Massachusetts, who died without performing a single Episcopal act, of the Woodbury group meeting, "The Connecticut clergy have done already everything in their power in the matter you were anxious about: would write you the particulars, if I knew of any safe opportunity of sending this letter, but as I do not, must defer it till I do."\*

For obvious reasons the Church could not function without the episcopacy, or something which would serve as a substitute. There had long been controversies upon the subject of the American episcopate, and from time to time it was thought the granting of a bishop for America might be conceded by the authorities in England. However, all efforts came to naught but words, supplemented by anguish and bitterness. American candidates for holy orders could not be ordained except by going to England. One-fifth of the candidates who did so did not return to America. Probably the strongest reason for the convening of the Connecticut clergy was their fear of the adoption of a plan to settle the episcopacy, which was published in a

\*Beardsley. *Life of Samuel Seabury*, p. 78.

pamphlet issued anonymously from Philadelphia.\* The author was known to be the Rev. William White, later Bishop of Pennsylvania. This pamphlet "proposed the combining of the clergy and of representatives of the congregations, in convenient districts, with a representative body of the whole, nearly on the plan subsequently adopted. This ecclesiastical representative was to make a declaration approving of episcopacy, and professing a determination to possess the succession when it could be obtained; but they were to carry the plan into immediate act." The pamphlet advocated temporarily consecrating bishops by presbyters until proper consecration could be obtained. It is easy to understand the horror of the conservative Connecticut churchmen at the hurling of such an ecclesiastical bomb. Immediately they organized their forces, with one definite common course in mind, the selection of a man to obtain proper consecration before any more harm was done to the Church in America. The rest of the Church was confused by the issue, but they were not. They knew what they had to do, and they did it.

That the Rev. William White later retracted some of the statements he had made in this pamphlet is beside the point in the present article. He was later to regret bitterly some of the points he had advocated about the American episcopacy.

One of the acts of the Woodbury meeting was to draw up a letter in answer to Dr. White, which said, in part:

*Reverend Sir,—We, the clergy of Connecticut, met at Woodbury in voluntary convention, beg leave to acquaint you that a small pamphlet, printed in Philadelphia, has been transmitted to us, of which you are said to be the author. This pamphlet proposes a new form of government in the Episcopal Church, and points at the method of erecting it. As the thirteen States have now risen to independent sovereignty, we agree with you, sir, that the chain which connected this with the mother Church is broken; that the American Church is now left to stand in its own strength, and that some change in its regulations must in due time take place. But we think it premature and of dangerous consequence, to enter upon so capital a business, till we have resident bishops (if they can be obtained) to assist in the performance of it, and to form a new union in the American Church, under proper superiors, since its union is now broken with such superiors in the British Church. We shall only advert to such things in the pamphlet as we esteem of dangerous consequence. You say the conduct you mean to recommend is to include in the proposed frame of government a general approbation of Episcopacy, and a declaration of an intention to procure the succession as*

*\*The Case of the Episcopal Churches in the United States Considered (1783).*

soon as conveniently may be; but in the mean time to carry the plan into effect, without waiting for the succession. But why do you include a general approbation of Episcopacy in your proposed new frame of government? not because you think bishops a constituent part of an Episcopal Church, unless you conceive they derive their office and existence from the king's authority; for though you acknowledge we cannot at present have bishops here, and propose to set up without them, yet you say no constitutional principle of our Church is changed by the Revolution, but what was founded on the authority of the king. Your motives for the above general approbation seem, indeed, to be purely political. One is, that the general opinion of Episcopalians is in favor of bishops, and therefore (if we understand your reasoning) it would be impolitic not to flatter them with the hopes of it. Another reason is, that too wide a deviation from the British Church might induce future emigrants from thence to set up independent churches here. But could you have proposed to set up the ministry, without waiting for the succession, had you believed the Episcopal superiority to be an ordinance of Christ, with the exclusive authority of ordination and government, and that it has ever been so esteemed in the purest ages of the Church? and yet we conceive this to be the sense of Episcopalians in general, and warranted by the constant practice of the Christian Church. Really, sir, we think an Episcopal Church without Episcopacy, if it be not a contradiction in terms, would, however, be a new thing under the sun; and yet the Episcopal Church, by the pamphlet proposed to be erected, must be in this predicament till the succession be obtained. You plead necessity, however, and argue that the best writers in the Church admit of Presbyterian ordination where Episcopal cannot be had. To prove this, you quote concessions from the venerable Hooker, and Dr. Chandler, which their exuberant charity to the reformed churches abroad led them to make. But the very words you quote from the last mentioned gentleman prove his opinion to be, that bishops were as truly an ordinance of Christ, and as essential to his Church, as the sacraments; for, say you, he insists upon it (meaning the Episcopal superiority) as of divine right; asserts that the laws relating to it bind as strongly as the laws which relate to baptism and the holy Eucharist, and that if the succession be once broken, not all the men on earth, not all the angels in heaven, without an immediate commission from Christ, can restore it; but you say he does not, however, hold this succession to be necessary, only where it can be had. Neither does he or the Christian Church hold the sacraments to be necessary, where they cannot be had agreeable to the appointment of the Great Head of the Church. Why should particular acts of authority be thought more necessary than the authority itself?



Why should the sacraments be more essential than that authority Christ has ordained to administer them? It is true that Christ has appointed the sacraments, and it is true that He hath appointed officers to administer them, and has expressly forbid any to do it but those who are authorized by His appointment, or called of God, as was Aaron. And yet these gentlemen (without any inconsistency with their declared sentiments) have, and all good men will express their charitable hopes, that God, in compassion to a well-meant zeal, will add the same blessings to those who, through unavoidable mistake, act beside His commission as if they really had it. As far as we can find, it has been the constant opinion of our Church in England and here, that the Episcopal superiority is an ordinance of Christ, and we think that the uniform practice of the whole American Church, for near a century, sending their candidates three thousand miles for Holy Orders, is more than a presumptive proof that the Church here are, and ever have been, of this opinion. The sectaries, soon after the Reformation, declared that the book of consecration, etc., was superstitious and contrary to God's Word, and the moderation you mention in the articles and canons consists in affirming that this declaration was entirely false; and would you wish to be more severe? The instances you adduce, wherein Presbyterian ordination has been tolerated in the Church, have, by its best writers, been set in such a point of view as to give no countenance to your scheme, and the authorities you quote have been answered again and again. If you will not allow this superiority to have an higher origin than the apostles; yet since they were divinely inspired, we see not why their practice is not equal to a divine warrant; and as they have given no liberty to deviate from their practice in any exigence of the church, we know not what authority we have to take such liberties in any case. However, we think nothing can be more clear, than that our Church has ever believed bishops to have the sole right of ordination and government, and that this regimen was appointed of Christ Himself, and it is now, to use your own words, humbly submitted to consideration, whether such Episcopalians as consent even to a temporary departure, and set aside this ordinance of Christ for conveniency, can scarcely deserve the name of Christians. But would necessity warrant a deviation from the law of Christ, and the immemorial practice of the Church, yet what necessity have we to plead? Can we plead necessity with any propriety, till we have tried to obtain an Episcopate, and have been rejected? We conceive the present to be a more favorable opportunity for the introduction of bishops than this country has before seen. However dangerous bishops formerly might have been thought to the civil rights of these States, this danger has now vanished, for such superiors will have no civil au-

thority. They will be purely ecclesiastics. The States have now risen to sovereign authority, and bishops will be equally under the control of civil law with other clergymen; no danger, then, can now be feared from bishops, but such as may be feared from presbyters. This being the case, have we not the highest reason to hope, that the whole civil authority upon the continent (should their assistance be needed) will unite their influences with the Church, to procure an office so essential to it, and to render complete a profession, which contains so considerable a proportion of its inhabitants?" . . . .

The only letters in existence which tell anything of the Woodbury meeting are the famous "Fogg letters," to the Rev. Samuel Parker in Boston. These, in addition to the one already quoted, read as follows:\*

*Pomfret, July 14th, '83.*

*Dear Sir:*—I wrote you a few lines the 2d inst., by an uncertain conveyance, in which I mentioned that the Connecticut clergy had done all in their power respecting the matter you were anxious about; but they kept it a profound secret, even from their most intimate friends of the laity.

The matter is this: After consulting the clergy in New York how to keep up the succession, they unanimously agreed to send a person to England to be consecrated Bishop for America, and pitched upon Dr. Seabury as the most proper person for this purpose, who sailed for England the beginning of last month, highly recommended by all the clergy in New York and Connecticut, etc. If he succeeds, he is to come out as Missionary for New London, or some other vacant mission; and if they will not receive him in Connecticut, or any other of the *States of America*, he is to go to Nova Scotia. Sir Guy (Sir Guy Carleton, Commander-in-chief of all His Majesty's forces in America,) highly approves of the plan, and has used all his influence in favor of it.

The clergy have even gone so far as to instruct Dr. Seabury, if none of the regular Bishops of the Church of England will ordain him, to go down to Scotland and receive ordination from a nonjuring Bishop. Please let me know, by Mr. Grosvenor, how you approved of the plan, and whether you have received any late accounts from England.

From your affectionate brother,

D. Fogg.

*Dear Sir:*—I am very glad that the conduct of the Connecticut clergy meets with your approbation in the main.

\*Perry. *History of the American Episcopal Church*, Vol. II, p. 120-121.

Dr. Seabury's being a refugee was an objection which I made, but was answered, they could not fix on any other person who they thought was so likely to succeed as he was, and should he succeed, and not be permitted to reside in any of the United States, it would be an easy matter for any other gentleman, who was not obnoxious to the *powers that be*, to be consecrated by him at Halifax. And as to the objection of not consulting the clergy of the other States, the time would not allow of it, and there was nobody to consult in the State of New York, except refugees, and they were consulted. And in the State of Connecticut there are fourteen clergymen. And in your State and New Hampshire you know how many there are, and you know there is no compulsion in the matter, and you will be left to act as you please, either to be subject to him or not. As to the matter of his support, that must be an after consideration.

Your affectionate friend and brother,

D. Fogg.

There were two candidates only in the minds of the ten men. One was the Rev. Jeremiah Leaming, and the other was the Rev. Samuel Seabury. One or the other must go to England, and if possible, return speedily after his consecration to help to organize the Church and its work in America. Jeremiah Leaming was the first choice of the men assembled at Woodbury, though he was not present at the meeting. For many years he and Abraham Jarvis had been the leading presbyters in Connecticut. A staunch loyalist, Leaming had suffered the loss of most of his property and had been cast into prison. In all the histories which deal with this event it has been stated that Dr. Leaming declined the office by reason of age and infirmity. In the light of very recent discoveries that statement must be modified, if not eliminated. We have now a set of Letters written by Leaming to the Rev. Dr. Samuel Peters, a loyalist refugee living in London. In those letters Dr. Leaming reveals the real reason for declining the Episcopate. In 1786 he wrote to Peters, "You ask me why I was not Bp. of Con't.? I was Bp. elect by vote of the clergy here; but fearing the Ch'h might suffer under my poor abilities, caused me to answer, *Nolo episcopari*. Had I known that Dr. S. had so many personal enemies, I should not have given the answer I did."

This is under the Rose; and you force me to say that which I do not wish to be repeated.\*

Here Leaming makes no mention of age or infirmity. It is clear that his real reason was a mistrust of his own ability to fill so exalted an office. One year later he again mentions the matter in a letter to Dr. Peters. He writes, "Everything ought to be so easy, when

\**Historical Magazine of the P. E. Church, Vol. I, p. 120-121.*



it is so easy to be made a Bp. and so easy to conduct yt. business after they are made. Had I known this before, I should not have been so diffident as I have been." That his age was not a factor in his decision is proved by the fact that a few years later he expressed his willingness to be chosen Bishop of New Jersey.

Leaming, however, did decline. The choice then fell upon the Reverend Doctor Samuel Seabury, who was well and favorably known to the Connecticut clergy. The meeting drew up definite plans and instructions for Seabury. Credentials were prepared and the support of the New York clergy sought. A statement of the needs of the American Church was drafted for the English Archbishops. These papers Seabury was to present to the ecclesiastical authorities and to endeavor to obtain consecration at their hands. If he failed so to do, he was empowered to seek consecration from the Non-juring bishops of the Church of Scotland. It was a bold venture of ten men who were willing to make any sacrifice to obtain the Episcopate without which the Church in America could not fully function. It was a still bolder venture for Seabury, who undertook the quest without any assurance of success and persisted in it through good and evil report. In pursuance thereof he sacrificed his private means, but eventually brought back to America the priceless gift of a "free and valid Episcopate."

## THE CHURCH IN THE REPUBLIC OF TEXAS

THE Republic of Texas was established in the year 1836. Two years later the Reverend Leonidas Polk was consecrated as Bishop of Arkansas and his jurisdiction embraced the Texan Republic. The first missionary was the Reverend Caleb S. Ives, who was appointed in 1838 by the foreign committee of the Board of Missions. He settled at Matagorda; organized a parish and built a church which was consecrated by Bishop Polk in 1844. The Rev. R. M. Chapman was appointed to Houston in 1838, and the following year a parish was organized. He was succeeded by the Reverend Benjamin Eaton in 1841, who extended his labors to Galveston. He reported seventeen communicants at Houston and at Galveston he found "only four persons who professed any attachment to the Church."

The following documents shed interesting and valuable light on the beginnings of the Church in the Republic:

### TEXAS, MATAGORDA: CHRIST CHURCH

*Matagorda*—The following letter from Bishop Polk to the Rev. Mr. Ives may lead, we hope, to further benefactions in aid of Mr. Ives' mission.

*"Matagorda, (Texas), May 27th, 1839.*

*"Reverend and Dear Brother,*—It gives me great pleasure to say to you, that I find your field an exceedingly interesting and promising one. I find you have taken a good hold on the affections and esteem of the people, and that your efforts have tended strongly to recommend the peculiar institutions of our Church. The field as yet, indeed, seems all your own, and I trust that the Christian liberality of our brethren in the United States, among whom you have now gone, will, by their contributions towards your object, enable you to maintain the position you now hold. You are greatly in want of a church, and I know not a more worthy object for the benefactions of the pious than the one you have now gone to present to them. This is manifestly one of the most promising towns of the republic, and it must give tone to a large district which surrounds it. The influence of a Church here, must be felt more or less through-

out the Colorado country. May God bless and prosper you abundantly in your work and labor of love. Affectionately your brother,

Leonidas Polk."

*October 12, 1839.*

#### PROTESTANT EPISCOPAL CHURCH IN TEXAS

That Texas is an important and interesting missionary field for the Church, no one can doubt, who is well informed with regard to its present circumstances, prospects and position. It is now independent, with territory sufficient to make it a respectable nation, and a soil and climate which must necessarily make it a wealthy and densely populated country. Its civil and political institutions are modelled after those of the United States, and every thing moves on so orderly, methodically, and systematically, in the administration of the government, as to give sufficient guarantee, that it will be permanent. The inhabitants are, with few exceptions, emigrants from the United States, so that the great body of the citizens of Texas are the brothers and sisters, and the sons and daughters of the citizens of the United States, speaking the same language, and educated in the same religion. There is a greater ratio of intelligence and enterprise among the people than in any community I have ever seen or known. Their intelligence teaches them that they cannot expect good order, morality, and a faithful execution of their laws, without the institutions and influence of the Gospel, and in many instances, they are now exceedingly anxious for their establishment. A fair proportion of the population have been educated in the Episcopal Church, and there is a general willingness, and in many instances a strong desire, as is the case generally in the Southern United States, for its introduction among them. There are now supposed to be about 150,000 inhabitants in Texas, and not a single house of public worship for any protestant denomination in the whole republic. This statement shows the importance of the field; and if the character of the people is so low, and reckless, as many suppose it to be, it proves their greater need of the ministrations of the Gospel, and enhances our obligation to extend them to their country.

Matagorda, the missionary station of the Rev. Mr. Ives, is considered by him as a peculiarly important point for the early establishment of the Church. It must be one of the great shipping ports of the country, being situated on Matagorda bay, at the mouth of the Colorado river, the largest river in the republic. It has the most extensive fertile land country of any port in Texas, and at the mouth of a river, which, when 7 or 8 miles of raft now obstructing its naviga-

tion just above its mouth, is removed, will be navigable between 400 and 500 miles with the seat of government, as recently located, at the head of navigation. There are now 51 families in Matagorda, and of these, 14 are now Episcopalians, together with 17 single young gentlemen. In addition to this, all the families which are not committed, or are not strongly attached to some other denomination, (and these are very few), are ready, willing, and in many instances anxious, to have the Episcopal Church established among them. In short, the ground is *all* ours, if we can plant ourselves *now*.  
I.

---

APPEAL FROM CHRIST CHURCH, MATAGORDA,  
REPUBLIC OF TEXAS

*Matagorda, July 4, 1840.*

It is with gratitude to God, that I, in the name of the Vestry of the Church, and of the people generally of this place, acknowledge the kind reception and Christian liberality of the friends of the Church, among whom I went, during the last year, to procure funds to aid in building a Church in Matagorda. Only about two thirds of the funds, however, were received by me which are necessary to build the plainest and cheapest building which is needed decently and comfortably to accommodate the people of this place with church room. The deficiency, we had fondly hoped, from what was said to me in places where I made no applications, would, before this time, have been received; but in this, we are, for some reason unknown to us in this distant region, disappointed. We hear that the Church has, according to arrangements made by me while there, been shipped from New York for this place. Lacking the funds which we had hoped and expected, one of two things must be the event. Either the Church when it arrives, must be piled up to go to decay in this moist climate, or the people here must attempt to put it up, which *cannot* be done, without absolutely curtailing themselves in the necessities of life, and distressing their families. When I know there are thousands in the Church in the United States who would most cheerfully give one dollar, and hundreds who would as cheerfully give five dollars, and many, very many, who are able, and as willing as they are able, to give ten dollars to help us out of this difficulty, my heart bleeds when I reflect upon the subject. Were Texas money now only as good and abundant as when I was in the United States last year, we could, among ourselves, put up the church when it arrives, for two dollars of it were then worth one in good money; but now, six of it are worth only one; and a hundred per cent., and perhaps five hundred per cent. scarcer than then. I now, therefore, do not hesitate to appeal to the

friends of the Church in the United States who have not as yet done so, to aid us; and especially do I appeal to my brethren in the ministry, who have been my fellow-students on my course of preparation for the sacred office, to make up a small sum for us in their respective parishes. Five, ten, twenty-five, and in many cases fifty dollars, can be raised for us by an old friend, with no inconvenience to himself or parish, which would serve to bind him to me, and especially to the household of Christ, more closely than ever, and enable me to plant a little church in the wilderness free from debt, and in which I can then, with a light heart, and with all my energies, proclaim the glad tidings of salvation through a crucified Saviour.

My brethren, the prospects of the Church here are far brighter than they were twelve months ago. Her peculiarities are from day to day becoming better known, and as she is known, she becomes generally more acceptable; and in some instances she becomes, as she should be, highly revered. Nor are my own labors, by the grace of God, without some of the proper fruits of the Gospel ministry; as I have baptized several adults, and several families of children, and admitted some to the communion, and expect soon to baptize and admit some others.

If any individual has any thing to bestow upon us, or any thing should be collected for us, we request that it be forwarded to Charles J. Aldis, Esq., treasurer of the Foreign Department of our Missionary Society, in New York.

Caleb S. Ives.

---

To the Editor of the Churchman

*Matagorda, Texas, 14th July, 1840.*

Sir,—The pleasure which every Christian must feel on learning that a knowledge of the saving truths of religion is spreading in a land hitherto nearly Gentile, emboldens me, a stranger, to address you. Texas was, up till nearly the present time, a wilderness, and the people were void of the means of publicly worshipping in spirit and in truth that God who has promised that "whoever believeth in him should not perish, but have everlasting life." Without places of public worship and ministers of religion, to call the attention of a mixed population, collected from nearly all parts of the earth, for the purpose of making money, and strangers to each other, and to their duties, it was to be expected that they would wander from the right path, and become immersed in vice. But it has pleased Providence, in his infinite mercy, to meliorate their condition, by sending us ministers, who have collected the scattered portions of the Christian flock, who, by their example, induce scoffers to turn to God, and render the whole face of society completely changed.



The pure Christian doctrines of the Protestant Episcopal Church, when mildly instilled into the ears, cannot fail to soon touch the hearts of the hearers. No place in Texas shows a more striking change than the town of Matagorda. Matagorda is situated on the Colorado river, where it empties itself into the Bay of Matagorda, which bay is entered from the Gulf of Mexico by the Passo de Caballo. On this river is situated, about two hundred miles up, the Capitol of the Republic, the city of Austin. All along the river, which is navigable to a considerable distance up, the banks are studded with plantations, and the country around Matagorda has many wealthy planters residing on it. All this country, and up the river, are chiefly supplied from Matagorda, which is the seaport to which nearly all the goods come for the interior; consequently there always is a considerable number of strangers in this town, either from the interior or from abroad. From this it must be apparent how great an effect would be produced on an immense portion of the inhabitants of this Republic by the example of the citizens of Matagorda.

This town has always possessed a number of old, steady, and respectable inhabitants, who, by their example, gave a check to the vices of the more dissolute portion, still this could have but a partial effect, and that merely on their external demeanor. Three years ago, intemperance, gambling, and other vices prevailed to a great extent; the Sabbath was unrespected, the ear was shocked by profaneness, and there was perfect freedom and licentiousness; men little thought they had immortal souls to be saved; although law was respected, still that put small restraint on the commission of moral offences. No means of education being to be had; those parents who had a regard for the welfare of their children, and had not the means of sending them on to the States, were in great anguish. The elder and respected inhabitants looked on such a state of affairs with great grief; but owing to the situation of this country just after a revolution, and burdened with debt, they were too poor to get the means of spiritual instruction without assistance. Some months back, through the exertions of our Christian brethren of the States, the Rev. Caleb S. Ives was induced to come out here, and since his arrival he has done much towards bringing back to a sense of their duties those whose avocations and situation had nearly obliterated their former religious feelings, and has given exceeding consolation to those who, although deprived of the opportunities of joining in public worship, had still kept alive in their hearts, and felt in their souls, the comforting precepts of the Gospel. He has made himself an invaluable member of society, by performing his duties in that kind and feeling manner which so much grace his profession. With much talent, he possesses a true devotion to his calling, which, by impressing his hearers

with the idea of being perfectly sincere, produces effects which would not otherwise be produced. His plain, unaffected manners and affectionate attention to all his parishioners, with whom he has taken care to make himself acquainted, and whom he constantly visits in sickness and in health, realize in his person Goldsmith's beautiful description:

"A man he is to all the country dear."

The principles by which he is guided, are the pure scriptural ones, "that joy shall be in heaven over one sinner that repenteth, more than ninety and nine just persons which need no repentance," and "that they that are whole, need not a physician; but they that are sick." No human being is considered by him too far astray from the path of truth not to be worthy of an effort to regain. In place of fulminating from the pulpit the fiery threats of an angry deity against man for his wickedness, he teaches the unspeakable blessings which follow a sincere belief in the Word of God, and leading a life in accordance with God's law, and portrays religion in its true light, that "her ways are ways of pleasantness, and all her paths are peace."

Besides his endeavors for the benefit of the adult population on the week days, he is engaged in instructing the rising generation, and instilling into their youthful minds those moral and religious precepts which are calculated to make them virtuous and happy in this world, and when this life is ended, "meet for an inheritance above." Many disadvantages has he had to encounter since he came here, among them the want of a church; as, owing to the general commercial distress and want of funds, the people were unable to defray the expense of erecting one. During the summer of last year, Mr. Ives visited the United States, and through the munificence of our brethren there, purchased a church, which, as soon as money enough can be collected to defray the charge, will be erected. When they consider that Mexico contains twelve millions of inhabitants, the greater number of whom are without the means of learning the soul-saving precepts and doctrines of the Christian Church, and this is the first effort to establish the Protestant Episcopal Church in this land, from which, with the blessing of God, it will most likely spread to Mexico, and be the means of saving many immortal souls from destruction, I am sure no stronger inducement can be offered to our brethren in the States to grant us their assistance.

[Signed] A Member of the Episcopal Church of Texas.

---

*Texas.*—The following narrative from a correspondent in Texas, will be gratifying to our readers:—

"On the 14th of October the corner-stone of the first

Episcopal Church, in the republic, was laid in this city—(Matagorda)—the Rev. C. S. Ives officiating on the occasion.

"At 10 o'clock the inhabitants met at the house of Mr. Ives: the procession to the ground was formed in the following order: The Clergyman, the Churchwardens, the Mayor, (J. Y. Sewell, Esq.,) the City Marshall, and Aldermen of the Corporation, the professional gentlemen of the city;—followed by a large concourse of the respectable citizens, marching two by two. The weather was peculiarly fine, and a number of elegantly dressed ladies honored the ceremony with their presence.—At the proper place in the service, Mr. Ives addressed the assembly in the following manner:

"He pointed out the benefits accruing from the attendance on public worship in promoting human happiness, by arousing and cherishing the good feelings, particularly that of charity, and by establishing a deep regard for morality and good order. That as a social community, our young and rising town would be beneficially influenced by it, now that its character and tone of society are being formed, and its prosperity increased. Also the still higher benefit resulting from a true sense of religion, in making man fit for the felicities of life everlasting. The man, said the Rev. gentleman, who regularly attends on public worship, and observes the LORD's day, from hearing and having impressed on his mind the divine truths of the Gospel, and those great and glorious rewards held out by it to those who persevere in the true course, must inevitably become moral and philanthropic, the grosser vices of swearing and tippling will soon be given up by him, as when his mind is acted on by a proper feeling of his duty to his GOD and fellow man, he will not have any pleasure in them: in all his dealings he will adopt the "*golden rule*" of doing "unto others as he would they should do unto him." The love of the human family with which he will soon be imbued, will urge him, and in fact make it his greatest happiness, to remove human suffering and soothe where it cannot be removed; to promote the welfare of all; and finally, by his example of virtuous conduct and patience under worldly evils, to exalt the condition and character of society. Our town, which promises to be one of much importance, is now in its infancy. It has yet to establish its character, and by its example will have a great influence over a large portion of this Republic. The whole history of the world shows that no community can ever enjoy prosperity unless there be a sense of religion among its members; and now that means of public worship are given to the inhabitants, there is every reason to hope that their hearts will be turned to GOD—thereby happiness and morality will spread through our whole society. The paramount consideration in founding a house of GOD is the knowledge that we all have immortal souls to be saved, for which salvation it is necessary we should know the precepts of CHRIST's Gospel, and practise

them. The non-observance of the duties laid down there incurs a fearful penalty, while the opposite course entitles to unspeakable rewards. Here, then, is a temple open to all who choose to enter, where will be administered the ordinances of the Gospel of CHRIST which, if properly received, will entitle man to a life of eternal happiness.

"When the ceremony of laying the corner-stone was concluded, John Delap, Esq., addressed the meeting. He said: 'Ladies and gentlemen, and fellow-citizens, I should much regret that the present interesting opportunity should pass without a few observations from some one of our old citizens. It is in the memory of several now present, that years ago the inhabitants of Matagorda, whose opinions were of any value, anxiously wished for a minister of the Gospel to reside among them, in whom the sentiments and affections of the people could concentrate. That wished for consummation has been fully realized. We have here among us, our highly-esteemed friend, the Rev. C. S. Ives, in an eminent degree possessing all the qualities so anxiously desired. In the general discharge of his clerical duties he gives universal satisfaction. Kind and affectionate in his address, evincing so lively an interest in the welfare of each family in our city and vicinity, that every man considers Mr. Ives not only his spiritual adviser, but his personal friend. Did we search the new world and the old, 'tis doubtful if a clergyman could be found so peculiarly suited to the inhabitants of our city as my reverend friend. Who, in this community, has been visited with sickness and pain, and has not ample cause to recur, with grateful feelings, to the bland and affectionate visits of Mr. Ives? Was it with a long and gloomy face that he entered the chambers of the sick? No—cheerful, yet grave; animated, yet subdued; his countenance beamed with genuine Christian benevolence; he reconciled the patient to life, and prepared him for death. Of all those whom it pleased Providence to visit with sickness in the past summer, no one owes a larger debt of gratitude to our reverend friend than the humble individual who now addresses this meeting.'

"Mr. Delap then took a view of religion as it operates on mankind, in their political, civil and domestic relations; adverted to the impression on the minds of men, in all ages, civilized and savage, with respect to the existence of a Supreme Being. "What," said he, "held together the ancient republics of Greece and Rome? RELIGION. 'Our first duties,' said one of their philosophers, 'we owe to the gods, our second to our country, our third to our families.' No nation ever became great or respected, whose political institutions were not based on religion. Does any man deny the being—the existence of GOD? and consequently a state of future rewards and punishment? And can that man be thoroughly trusted for the honest performance of public duties? He is bound

*merely* by human laws—these he *may* evade. Look back to the great, the good, the religious men who, in a neighboring Republic, wrested their freedom and independence from one of the most powerful nations in modern times! What was George Washington? A truly religious man. What gave force to the immense military talents he possessed? The consciousness of the justice of his country's cause, and that consciousness based on genuine religion. Let our rulers and our citizens follow the religious example bequeathed to us by the founders of the Republic of the United States of America, and, like that nation, Texas will become great and respected.

"In our civil capacity," said Mr. Delap, "we have already experienced the important advantages of the introduction of a regular form of religious observances. Self respect has been followed by respect for the persons and opinions of our neighbors. The Sabbath day is decently observed. No more drunken broils in our streets. We can meet on 'change, in our social or commercial capacity, without the annoying interference of intoxicated ruffianism. I am proud to hear the approving observation of strangers on our present gentlemanly, orderly, moral and social condition."

---

*Houston.*—The Rev. Benjamin Eaton reached Galveston on the 14th of January, 1841,—and has since visited Houston, preaching at both places. He has been elected rector of the parish at each place, and will divide his time for the present between them. He found at Galveston, a Methodist and Presbyterian minister, and two Roman Catholic priests, the latter proposing to build churches at Galveston, Houston and Austin, during the year. The Rev. Mr. Ives has visited Austin, (200 miles inland,) and urges the claims of the capital of Texas upon the attention of the Church, as a missionary station. The corner-stone of the Church at Matagorda was laid, (as stated in a private letter,) with suitable services, on the 14th Oct. Bishop Polk has kindly yielded to the earnest solicitations from Matagorda, and proposes to consecrate the new church, the latter part of March, leaving New Orleans, for that purpose, by the 15th. It may be readily conceived that the occasion will be one of much interest.—*Ib.*

---

*Galveston: Trinity Church. 1843.*

We are gratified at being able to announce that the Trinity Church, in this city, which was nearly demolished in the storm of September last, stands again erect, in even more than its original strength and beauty. Our rising city is indebted, for the restoration of this ornament and



honor, to the perseverance and energy of the rector, Rev. Mr. Eaton, seconded by the liberality of his friends, and the friends of the Church in the United States, without which, owing to the depressed circumstances of our own citizens, this now handsome building must have remained, for a long time to come, a ruin to mar the beauty and denote the poverty of the place.—*Galveston City Gazette*.

At a consultation of the undersigned Missionaries, held at Galveston, April 8th, 1843,

*Resolved*, That all communicants of the Episcopal Church in the United States, or elsewhere, who shall hereafter remove to Texas, be requested to bring satisfactory testimonials of Christian character; and that they enjoyed the confidence of their rectors at the time of their emigration.

We feel constrained to say, that we cannot hereafter admit any emigrant to the communion without such testimonials. We have come to this decision for the protection and welfare of the Church in Texas; and also to save ourselves the mortification to which we have in some instances been already subjected.

Caleb S. Ives.  
Benjamin Eaton.  
Charles Gillett.

N. B. All the periodicals of the Church are requested to give the above several insertions.

---

*Christ Church, Houston.*—Rev. Charles Gillett was ordained Deacon May 22, 1842, and Priest in September, 1842, by Rt. Rev. William Meade, D. D., Bishop of Virginia. He went to Texas shortly after his ordination. At the time of the organization of the Diocese of Texas in 1849 he was rector of Christ Church, Houston. Prior to that he was carried upon the list of clergy of the Diocese of Virginia as a missionary in Texas. The following reports made by him to the Bishop of Virginia are taken from the Virginia Convention Journals:

*Houston, Texas*  
*April 22d, 1844*

*Right Reverend and Dear Sir,—*

Belonging canonically to the Diocese of Virginia, and not being able to report personally at the Convention, I send such statistics as are in my power, and which, I trust, may not prove altogether uninteresting. It is now a little more than a year since I commenced my labors in Houston. On my arrival here, I found the parish had been previously organized by the Rev. Mr. Eaton, and though there were no records, I found after diligent search, fifteen persons who

called themselves Communicants in the Episcopal Church. During my labors here, twelve have been added to the communion—one by removal, two from other denominations, and nine who had not before united with any church, so that my whole number of communicants at this time is twenty-seven. It is worthy of remark, that all who were added, with one exception, are heads of families. At the late visitation of the Bishop, thirteen were confirmed—two of these had left the Presbyterians, and united with our communion, about two years previous. We have truly great cause for thankfulness to Him who is the Lord of the Vineyard, that He has so graciously smiled upon the labors of His unworthy servant, and caused him, even in this barren soil, already to see some fruit of his labor. May He who has begun His good work, carry it on unto perfection, and to Him be all the glory.

I have baptized in this place, and in my visits to the surrounding country, eleven children and one adult. Bishop Polk, during his visit, baptized one adult and two children, making all the baptisms sixteen. I have solemnized the holy rite of matrimony ten times, and been called to attend eleven funerals. Two of the children that I baptized, their parents brought more than sixty miles from the interior on horse-back.

Having no house of our own in which to meet for public worship, we have been unable, as yet, to commence a Sunday School. A number of my communicants are teachers in the Presbyterian School, as that was commenced before I came to the place, and we are permitted to worship in their house. Our having no church is a great drawback upon our prosperity at this time, and we suffer not from any want of willingness on the part of the people here, but because they have not the means to supply their own necessities.

What will be the final result, God alone knows, but our brethren from abroad must aid us, if our beloved Zion takes quickly the stand she ought, and might, if proper means were furnished, in this now young and depressed country, but yet to be rich and flourishing.

Your son in the ministry,

C. Gillett.

(Virginia Convention Journal, 1844, p. 57.)

*Galveston, April 4th, 1845.*

*Rt. Rev. and Dear Sir:*

Having been absent much of the past year, my report in regard to my Parish must, of necessity, be not as full or interesting as I could wish.

I had been home but one Sunday when Bishop Freeman paid me a visit. The good seed, before sown, had, I trust, been springing up during my absence, and through God's

blessing I hope may yet bring forth fruit unto perfection. Nine came forward to receive the holy rite of confirmation.

During my absence, two of my communicants died. My present number is thirty-five. After my last report, and previous to my leaving for the United States, there were several baptisms; but being now absent from home, and consequently not able to refer to my record, I cannot tell how many. As yet we have no place in which to meet, though we hope soon to have a temporary room. We expect also, in a short time, to commence a small Church Edifice—what may be our success in completing it, God only knows. During my long and tedious journey for collecting funds to aid in this matter, I secured only twelve hundred dollars in hand. I have promises for something like six hundred more; but I am told by those who have had more experience in such matters than myself, that these promises are like bankrupt debts—that there is no hope of collecting them. Yet I hope God will put it into the hearts of those who have promised to aid us, not to forget us in our time of need. Could our brethren at home know our wants, so as to FEEL their reality, and at the same time, reflect how they would advance the Redeemer's Kingdom, by bestowing of their abundance, and according to their ability, they would not leave us long to suffer for a place in which to meet to worship God. It is discouraging and disheartening, after contending with all the difficulties attendant upon a station in this new country, and our unsettled state of affairs, to find so little feeling among those to whom our wants have been made known. But I have this consolation. I have tried to do my duty. If, at the last, it shall appear that the cause of Christ has suffered in this place, through the indifference or the supineness of Christians, who have known our wants, but refused to supply them, I pray God the sin may not be laid to my charge.

Let me have an interest in your prayers; and, as soon as convenient, let me hear from you.

Very truly, your Son in the Ministry of Jesus,

Charles Gillett.

(Virginia Convention Journal, 1845, p. 58.)

---

*Christ Church, Houston, Texas—Rev. C. Gillett, Rector.*

During the past year, there have been baptisms, infants, 11; adults, 8—total, 19; marriages, 6; Communicants added from other cures, 8—total, 50; confirmed, 14; families in the congregation, 55; a Sunday School has been organized in which there are 6 male and 10 female teachers. A house has been purchased and removed to serve the double purpose of a temporary place of worship and a school.

A male and female department of a school has been opened, in both of which there are about 50 scholars.

The walls of a brick Church have been erected, 60 by 35, at an expense of about four thousand dollars, raised mostly among the congregation.

A class of servants,\* from 20 to 25, has been formed for weekly oral instruction—taught by the Rector.

(Virginia Convention Journal, 1846, p. 70.)

\*i. e., *Negroes*.

## NOTES ON THE DOCUMENTARY HISTORY OF THE AMERICAN CHURCH

*Compiled by the Editor*

1785. DIOCESE OF NEW YORK.

At its recent meeting the diocese of New York appointed a special committee to form plans for the 150th anniversary of the organization of the diocese, which took place in 1785. The Journal of that Convention reads as follows:

PROCEEDINGS  
OF A  
CONVENTION  
OF  
THE PROTESTANT EPISCOPAL CHURCH  
IN THE STATE OF NEW YORK:  
HELD IN THE CITY OF NEW YORK,  
ON WEDNESDAY, JUNE 22ND,  
1785.

PRESENT:

From Trinity Church, New York, the Reverend Samuel Provoost,\* the Reverend Mr. Beach, Reverend Mr. Moore† Honourable James Duane, Marinus Willet, and John Alsop, Esquires.

From the united parishes of Jamaica, Newtown, and Flushing, on Long Island, the Reverend Mr. Bloomer, Mr. Charles Crommeline, Mr. Daniel Kissam, Mr. Joseph Burrows, Mr. John Johnson.

From Staten Island, the Reverend Mr. Rowland, and Paul Micheau, Esquire.

From New Rochelle, Mr. Andrew Fowler.

From Ulster and Orange counties, Mr. Joseph Jarvis.

From Dutchess county, Mr. John Davis.

The Reverend Mr. Provoost was elected President, and the Reverend Mr. Moore, Secretary.

\*First Bishop of New York.

†Second Bishop of New York.



The State Convention having associated agreeably to the recommendation of the General Convention held in this city on the 6th and 7th of October, 1784, proceeded to take into consideration the matters recommended by the said General Convention; thereupon

*Resolved*, That three Clerical and three Lay Deputies be appointed to represent the Protestant Episcopal Church in the State of New York, in the General Convention which is to be held at Philadelphia on the Tuesday before the Feast of St. Michael next; and that any one or more of each order form a quorum.

*Resolved*, That the Reverend Mr. Provoost, Reverend Mr. Beach, and Reverend Mr. Moore, of the Clergy; and the Honourable James Duane, Daniel Kissam, and John Davis, Esquires, of the Laity, be appointed for the above mentioned purpose; and they are hereby authorized to proceed on the necessary business which may be proposed for their deliberation at the said Convention, so far as they conform to the general principles which are established to regulate their conduct in this matter.

*Resolved*, That the President be requested to call another Convention, at such a time and place as he shall deem most conducive to the interest of the Church.

End of the First Sitting.

---

1786. LETTER OF REVEREND SAMUEL PROVOOST, D. D.

Letters of Bishop Provoost are very rare. The one here reproduced is in the Collection of the Washington Cathedral. It deals with the "Proposed" Book of Common Prayer which was drawn up at the General Convention of 1785 and "recommended" to the churches. As compared with the English Prayer Book which had been in use in the American colonies, there were some very drastic changes which met with the disapproval not only of the Anglican episcopate, but also of the churches in America. The letter of Dr. Provoost sheds an interesting light upon the objections to the "Proposed" Book, and indicates that political considerations played a part in the situation. The Letter is as follows:

"Dr. Sir,

I was informed a few days ago by three different Gentlemen that they had just seen a Box directed to me at the Elizabeth Town Ferry House in this City and in consequence of this information have at length got the first parcel of

prayer books. I sincerely believe the threatning has been of avail in this case as well as the former.— Such a strong party has been raised against the Alterations that I am afraid we should not be able to adopt the Book at present without danger of a Schism—the ostensible objection is that they were made without the sanction of a Bishop. but the thanksgiving for the fourth of July in all probability is the principle cause of the opposition.—the sale of the books has been very dull—only thirteen have been disposed of—Mr. Ogden has given you an account of the extraordinary proceedings at Perth Amboy—I flatter myself our Convention in this State will be influenced by a more liberal & christian spirit.

I am Dr. Sir with the most sincere regard  
your affectionate Brother & Humble Ser<sup>vt</sup>

Sam<sup>l</sup> Provo'st

N. York  
May 4<sup>th</sup>, 1786.

MISSOURI.

[For the Episcopal Recorder.]

*St. Louis, April 23, 1860.*

*Messrs. Editors:*—Enclosed you will find an account of the laying of the corner-stone of the new Christ Church (Episcopal) which took place on yesterday, feeling assured from your zeal in the Episcopal cause, that it will find a place in your much esteemed paper. The discourse of our Bishop was listened to with great attention, at the conclusion, Gloria in Excelsis was chanted, a prayer offered and the congregation dispersed. The grounds of the church are in a most pleasant locality. The building itself when completed, will be an ornament to the city in point of architectural beauty, and morally the church will be, as it ever has been, an honor and a lasting glory. The work in this city (where Popery is rampant in all its enormity) goes bravely on. The Trinity Church (Episcopal), Dr. Hutchinson, a very handsome edifice located corner of 11th and Washington Avenue, will be completed next October, in the meantime the Rev. Dr. has gone a traveling. The congregation of the Calvary Church (Free Episcopal), Rev. Jno. Clark, who have been worshipping in Verandah Hall for some time, have recently bought a lot to build on immediately, the location, corner of 8th and Morgan streets, is an excellent one, could not be better. So you see we are steadily going onward in the good cause of our Master in the Mound City.

Yours truly,  
H. W. G.

LAYING OF THE CORNER-STONE OF CHRIST CHURCH—  
INTERESTING CEREMONIES, ETC.

The ceremonies of laying the corner-stone of Christ Church, at the corner of Thirteenth and Locust streets, took place yesterday afternoon, commencing at 4 o'clock. Long before the appointed hour, an assemblage numbering at least two thousand was on the ground, and before the services commenced there were upwards of three thousand persons present, all of whom paid the silent homage of profound attention to the unusually interesting and important exercises of the occasion. The heat was so intense, from the incessant rays of the sun, that it would have been impossible under ordinary circumstances to keep such a large concourse together for the same length of time.

At half-past four o'clock the clergy and vestrymen led by Alfred Mackay, Esq., appeared in procession, and mounted a platform erected for their accommodation, directly over the spot upon which the altar of the new church will be placed. Bishop Hawkes conducted the ceremonies, and assisted by the Rev. Montgomery Schuyler, D. D., rector of Christ Church; Rev. Francis J. Clerc, of Grace Church; Rev. E. F. Berkeley, of St. George's Church; Rev. John Coleman, D. D., of St. John's Church; Rev. R. E. Terry, of St. Paul's; Rev. E. C. Hutchinson, of Trinity Church.

The exercises commenced by singing the 115th Select Hymn, commencing:

"We build with fruitless cost unless  
The Lord the pile sustain."

After which, the Rt. Rev. Bishop read selections from the 122d Psalm: "I was glad when they said unto me, we will go into the House of the Lord," etc. The following from the Episcopal form of consecration, was then read by the officiating clergyman:

CHRISTIAN BRETHREN: It is decent and proper, and agreeable to the precept and examples of the Holy Writ, that in all our doings we should beseech Almighty God, from whom cometh every good and perfect gift, to direct us with his most gracious favor, and to further us with continual help. Especially, therefore, when we are now assembled to commence a house which is set apart to his honor and service, and in which his holy name is to be worshipped, and his words and sacraments to be proclaimed and celebrated by the minister whom he hath commissioned, let us humbly and devoutly supplicate his assistance, protection and blessing.

After a prayer by one of the reverend gentlemen, the Rev. Dr. Schuyler read the list of articles to be deposited in the new corner-stone.

The Bishop then struck the stone three times with a hammer, and repeated the following:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I lay the corner-stone of an edifice to be here erected by the name of Christ Church, and to be devoted to the service of Almighty God, agreeable to the principles of the Protestant Episcopal Church in the United States of America, in its doctrines, ministry, liturgy, rites and usages.

Other foundation no man can lay than that which is laid, even Jesus Christ, who is God over all, blessed for evermore; and in whom we have redemption through his blood, even the forgiveness of sins. Amen.

A Psalm was repeated by the congregation, after which Bishop Hawkes proceeded to address the large audience, in his wonted eloquent and forcible manner. He dwelt, at length, upon the rapid progress made by the Church, not in St. Louis alone, but in the entire Union, and claimed that it had always gone hand in hand with civilization and material progress of every people. This was the third corner-stone that had been laid by the congregation of Christ Church. The first was at the corner of Third and Chestnut streets, a small building and a plain one, but one suited to the times and condition of the people for whom it was constructed. The second—a large and more costly edifice—was erected in the year 1837, but the increasing membership rendered it necessary to provide more ample accommodation, and the present site was selected. The eloquent gentleman then alluded to the idea entertained by some that the outlay of money to adorn a church, even to a limited degree, was extravagance. While he was opposed to any unnecessary expenditure, or to anything really gaudy in a church edifice, he thought every Christian man should condemn the display of niggardliness in the construction of an edifice to last for years and years.

Did time and space permit, we should be happy to give the remarks of the learned divine in full. The reputation enjoyed by the Bishop is a sufficient guarantee to our readers that the address was suited to the occasion. After singing by the choir, the congregation dispersed.

---

1866. LETTER OF THE RT. REV. BISHOP JOHN JOHNS OF VIRGINIA  
ON THE CHURCH AND THE NEGRO PROBLEM

The following letter was written by Rt. Rev. John Johns, Bishop of Virginia, to the Rev. John T. Clark, living at that time in Halifax County, Virginia. Mr. Clark, like quite a number of other ministers of Virginia, devoted the greater part of his ministry prior to the War

Between the States to work among the negroes. Living on his own plantation in Halifax County, he had a large field of ministry among the negroes and was unusually successful in his work. As the result of the general poverty in the South of the Reconstruction period, he was compelled to give up this work and take a parish. He was the rector of Epiphany Church, Leakesville, North Carolina, at the time of his death.

The letter of Bishop Johns deals with the problem of the negro, which was so serious a one at that time and for many years thereafter.—*G. MacLaren Brydon.*

Theol. Sem.<sup>y</sup> P. O. Fairfax County

Jan<sup>y</sup>. 17, 1866

*Rev. & Dear Bro.*

On New Years Day I was called to Baltimore on account of the illness of Mrs. Mason. I am thankful to say she has been so far restored as to relieve our anxiety.

Your letter of the 29th ult.<sup>o</sup> came during my absence which will explain why it has not been answered before.

I know the interest you have felt in the instruction of the colored people—the persevering efforts you have made for their improvement & the unusual measure of success which attended your labors. Your long experience in ministering for them, entitles your opinion in reference to the proper policy at present, to great weight. Before receiving your letter I had replied pretty much in the same strain to the circular from the freedmens commission. I assured the committee of our sincere solicitude for the physical, moral & religious improvement of their proteges—& of our readiness to cooperate in any proper measures for their benefit—that their new relations had been affected so suddenly & the position in which they were then placed is so new & anomalous that it is impossible for us to form an impromptu opinion as to their management on which we c<sup>d</sup> rely sufficiently to communicate it as counsel to others &, as to cooperation, I believed the colored people to be for the present so suspicious of us that any scheme we might originate for their benefit w<sup>d</sup> fail to find favor with them & any action by us for their advancement w<sup>d</sup> prejudice it with the great majority of them. That all, therefore, I could say to them was—come & see—we will furnish you with every facility for obtaining such accurate information as is necessary to form a correct judgement & determine on the wisest measures—*come & see for yourselves* & we will render every assistance in our power. I do not think they fancy *this mode of proceeding*. If they rely on *salaried agents*—both will be *deceived*. Their beneficiaries will lead them to believe they will all soon become saints & sages, to the great encouragement of their benefactors—but a very brief ex-



periment will sadly reverse such brilliant prospects, & with the grievous disappointment, will come a kind & degree of dissatisfaction which, if the *experimenters* are not saints, may tempt them to join the soldiers in damning the negroes & throwing them back on their former masters both for instruction & support! Happy shall I be to find myself mistaken. One thing I am resolved on—to do all in my power to further the important enterprise, that if it fail, we may not be in fault.

To your own plan for usefulness among your tenants I can see no (illegible) to you an interesting field of usefulness. As to Prayer Books, I will order some to be sent from N. York for your use—to the care of Rev. Dr. Woodbridge.

Mrs. Johns is in Norfolk & Julia in Baltimore or they wd join me in most affectionate regards to Mrs. Clark & yourself. I wrote to Mrs. Foster last month. Ask her if she recd my letter.

Bishop Elliott\* informs me that his diocese and self have withdrawn from the Ch. in the late Conf. States & joined the Ch. in the U. States.

Yours truly,  
J. Johns.

To  
Rev. J. T. Clark.

#### CALIFORNIA: CONSECRATION OF GRACE CHURCH

*San Francisco, May 3, 1868.*

The Bishop consecrated Grace church, San Francisco, on Sunday, May 3d. The floral decorations of the beautiful building were superb. On the wall at the main entrance a magnificent cross, of huge proportions, composed entirely of white roses, arrested the attention and attracted the admiration of all. Garlands, wreaths, bouquets, and crosses, were lavishly displayed in pews, on font, chancel, and pulpit; the flowers, both wild and cultivated, were arranged in exquisite taste, by the lady members of the parish. A few minutes past 11 o'clock, the procession, which formed in the schoolroom in the basement of the church, entered the main door on Stockton street, in the following order: First, the Bishop; second, the clergy; third, the vestries of Grace, Trinity, Advent, S. James's, S. John's, S. Luke's, and S. Peter's churches of this city; and representatives from S. John's, Oakland; S. Peter's, Redwood City; Calvary, Santa Cruz; and the Episcopal church of Benicia. As the procession moved up the broad aisle, the 24th Psalm was read. The Bishop passed to the further side of the chancel, while

\*Rt. Rev. Stephen Elliott, D. D., Bishop of Georgia, 1841-66.

the clergymen occupied the chancel and sedilia. The vestries took seats before the chancel. Besides the Bishop, the ministers taking part in the services were the Rev. Dr. Breck, missionary and Dean of S. Augustine College in Benicia; Revs. Bush, rector of Grace; Easton, assistant rector of Grace; Wyatt, rector of Trinity; and Lowry, assistant rector of the same parish; Lathrop, of the Church of the Advent; Eagan, of S. James's; Barstow, of S. Luke's; Chapin, of Grass Valley; and the Rev. Dr. Clark, formerly of Grace church in this city. There were also present, but not officiating, the Rev. Mr. Chase, of the United States Army, and nephew of Chief Justice Chase; Hume, of Redwood City; and Gray, of Santa Clara. The services commenced by the reading of the instrument of donation, and presentation thereof to the Bishop, by William Blanding, senior warden. The consecration services then proceeded according to the form in the Prayer Book. After a beautiful anthem, the "Sentence of Consecration" was read by the Rev. Mr. Wyatt. The Rev. Dr. Breck then read the Morning Prayer. The Rev. Mr. Lowry next read the First Lesson, after which the choir chanted the *Te Deum* in an exceedingly effective manner. The Second Lesson was read by the Rev. Mr. Barstow, the Litany by the Rev. Mr. Chapin, and the ante-Communion by the Bishop. The Rev. Dr. O. Clark read the Gospel, and the Bishop preached the sermon.

At the conclusion the Bishop announced that a collection would be made for S. Luke's church, a mission of Grace. This parish needed moneys to complete a neat and commodious edifice in the presidio quarter of the town. Whilst the collection was being made Mr. Easton read the offertory sentences. The amount collected for the infant church was in the neighborhood of \$250. Prayer for the Church Militant was next offered by the Rev. Mr. Lathrop, and the Consecration Prayer by the Bishop. These services concluded, a portion of the great audience dispersed, but some three hundred remained to partake of the Holy Sacrament of the Lord's Supper. The Communion was administered by Revs. Wyatt, Lathrop, Eagan, Easton, and Lowry. The Benediction was pronounced by the Bishop.

At 4 o'clock the Bishop administered the sacred rite of Confirmation to thirty-four persons. Another large audience witnessed these solemn services.

The music throughout the exercises of the day, both vocal and instrumental, has seldom been equaled in this city for beauty and effectiveness.

In the evening, the Rev. Mr. Barstow, of S. Luke's church, preached an excellent sermon, and so ended the brightest day in the annals of Grace church of San Francisco.—*Alta California*, 1868.

## THE ARCHIVES OF THE GENERAL CONVENTION

FOR several years the Archives of the General Convention were housed in the Church Missions House, New York City. The facilities were very inadequate and the building was not fireproof.

In 1931 the General Convention authorized, as a temporary arrangement, the transfer of the Archives to the New York Historical Society. That Society undertook to repair the manuscripts; prepare a catalogue and afford historical students free access to their examination under proper safeguards. It also agreed to provide photostatic copies at reasonable cost. The agreement expressly provides it restore to the Church the entire set of Archives when so required by the General Convention.

For the benefit of students of the history of this Church a list of the books and documents is appended:

1. The Right Rev. William White Manuscripts, 1707-1835, in six volumes.
2. The Rev. William Smith Manuscripts, 1717-1800, in four volumes.
3. Bishop John Henry Hobart Manuscripts, 1757-1830.
4. The Rev. Dr. Samuel Peters, LL. D., Manuscripts, 1772-1822, in 18 volumes.
5. The Right Rev. John S. Ravenscroft Manuscripts, 1817-1830, in four volumes.
6. Transcripts of documents relating to the Protestant Episcopal Church in America made by the Rev. Francis L. Hawks, in 17 folio volumes, as follows:
  - Virginia, 1650-1793, 1 volume
  - Massachusetts, 1660-1785, 2 volumes
  - Church General, 1675-1755, 1 volume
  - Pennsylvania, 1680-1778, 2 volumes
  - New York, 1699-1782, 2 volumes
  - New Jersey, 1700-1782, 1 volume
  - Rhode Island, 1702-1800, 1 volume
  - South Carolina, 1702-1770, 2 volumes
  - North Carolina, 1703-1812, 1 volume
  - Delaware, 1705-1782, 1 volume
  - Connecticut, 1706-1779, a volume

Maine, New Hampshire, Vermont, 1711-1779,  
1 volume.

Georgia and Florida, 1737-1782, 1 volume.

7. A box containing miscellaneous manuscripts of Dr. Hawks, Bishop Parker and Bishop Inglis, and other papers.
8. One folio volume containing information relating to the Danish Church and Clergy, dated 1826.

A more detailed catalogue will be published in a later issue of this Magazine.

